

THE
HYMNS OF THE RIGVEDA
TRANSLATED WITH A POPULAR COMMENTARY

BY
RALPH T. A. GRIFFITH,
FORMERLY PRINCIPAL OF BENARES COLLEGE.

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BOOK THE SECOND.

HYMN I.

Agni.

THOU, Agni, shining in thy glory through the days, art brought to life from out the waters, from the stone :
From out the forest trees and herbs that grow on ground, thou, sovran lord of men, art generated pure.
2 Thine is the Herald's task and Cleanser's duly timed ;
Leader art thou, and Kindler for the pious man.
Thou art Director, thou the ministering priest : thou art the Brahman, lord and master in our home.

The hymns of this Book, with the few exceptions that will be noted, are ascribed to the Rishi Gṛitsamada. As Book I. is called the Book of the Śatarchins, that is of a hundred or a large indefinite number of authors of Richas or verses, so this Book is commonly called the Gāṛtsamada Maṇḍala or Book of Gṛitsamada.

1 *Through the days* : for the days of sacrifice, according to Sāyaṇa.

The waters : from the waters of the firmament, as lightning.

From out the forest trees : in the frequently occurring conflagrations caused by the friction of dry branches. Agni is also said to have his home in plants, perhaps originally on account of a phosphorescent light which some plants emit.

2 Agni concentrates in himself the various functions of different classes of human priests, the most important of which are mentioned in the verse. The classification of the priests and the description of their duties are given with variations by different authorities. The Hotar or Herald invokes the gods; the Potar, Purifier, or Cleanser, is the assistant of the Brahman or praying priest who remedies any defect in the ritual; the Neshtar or Leader leads forward the wife of the sacrificer; the Agnidh or Kindler lights the sacrificial fire; the Praśāstar or Director is the assistant of the Hotar; and the Adhvaryu or ministering priest is the deacon who measures the ground, builds the altar, and makes all the preparations necessary for the sacrifice. The duties of the priests, however, varied at different times and according to the nature of the ceremony which they were engaged to perform.

- 3 Hero of heroes, Agni! thou art Indra thou art Vishnu of the mighty stride, adorable :
Thou, Brahmanaspati, the Brahman finding wealth :
thou, O sustainer, with thy wisdom tendest us.
- 4 Agni, thou art king Varuna whose laws stand fast ;
as Mitra, wonder-worker, thou must be implored.
Aryaman, heroes' lord, art thou, enriching all, and
liberal Ansa in the synod, O thou god.
- 5 Thou givest strength, as Twashtar, to the worshipper :
thou, wielding Mitra's power, hast kinship with the
Dames.
Thou, urging thy fleet coursers, givest noble steeds :
a host of heroes art thou with great store of
wealth.
- 6 Rudra art thou, the Asura of mighty heaven : thou
art the Maruts' host, thou art the lord of food,
Thou goest with red winds : bliss hast thou in thine
home. As Pushan thou thyself protectest wor-
shippers.
- 7 Giver of wealth art thou to him who honours thee ;
thou art god Savitar, granter of precious things.
As Bhaga, lord of men ! thou rulest over wealth,
and guardest in his house him who hath served
thee well.
- 8 To thee, the people's lord within the house, the folk
press forward to their king most graciously inclined.
Lord of the lovely look, all things belong to thee :
ten, hundred, yea, a thousand are outweighed by
thee.
- 9 Agni, men seek thee as a father with their prayers, win
thee, bright-formed, to brotherhood with holy act.
Thou art a son to him who duly worships thee, and
as a trusty friend thou guardest from attack.

3 *Vishnu of the mighty stride* : See I. 32. 16.

4 *Ansa* : the Distributor ; one of the *Ādityas*.

5 *The Dames* : the consorts of the gods.

- 10 A Ribhu art thou, Agni, near to be adored; thou
art the sovran of refreshing food and wealth.
Thou shinest brightly forth, thou burnest to bestow :
pervading sacrifice thou lendest us thine help.
- 11 Thou, God, art Aditi to him who offers gifts : thou,
Hotrâ, Bhârati, art strengthened by the song.
Thou art the hundred-wintered Ilâ to give strength,
lord of wealth ! Vritra-slayer and Sarasvatî.
- 12 Thou, Agni cherished well, art highest vital power ;
in thy delightful hue are glories visible.
Thou art the lofty might that furthers each design :
thou art wealth manifold, diffused on every side.
- 13 Thee, Agni, have the Âdityas taken as their mouth ;
the pure ones have made thee, O sage, to be their
tongue.
The bounteous givers wait on thee at solemn rites :
by thee the gods devour the duly offered food.
- 14 By thee, O Agni, all the immortal guileless gods eat
with thy mouth the oblation that is offered them.
By thee do mortal men give sweetness to their drink.
Pure art thou born, the embryo of the plants of
earth.
- 15 With these thou art united, Agni ; yea, thou, god
of noble birth, surpassest them in majesty,
Which, through the power of good, here spreads
abroad from thee, diffused through both the worlds,
throughout the earth and heaven.
- 16 The princely worshippers who send to those who sing
thy praise, O Agni, guerdon graced with kine and
steeds,—
Lead thou both these and us forward to higher bliss.
With brave men in the assembly may we speak aloud.

11 *Hotrâ, Bhârati, Ilâ*, are personifications of parts of religious worship. The epithet 'hundred-wintered' appears to refer to the natural duration of human life. *Sarasvatî*: See I. 3. 10.

16 *With brave men*: attended by brave sons, who will support and strengthen us.

HYMN II.

Agni.

WITH sacrifice exalt Agni who knows all life; worship him with oblation and repeated song,
Well kindled, nobly fed, heaven's lord, celestial priest,
who labours at the pole where deeds of might are done.

- 2 At night and morning, Agni, have they called to thee,
like milch-kine in their stalls lowing to meet their young.

As messenger of heaven thou lightest all night long
the families of men, thou lord of precious boons.

- 3 Him have the gods established at the region's base,
doer of wondrous deeds, herald of heaven and earth;
Like a most famous car, Agni the purely bright, like
Mitra to be glorified among the folk.

- 4 Him have they set in his own dwelling, in the vault,
like the moon waxing, fulgent, in the realm of air.
Bird of the firmament, observant with his eyes, guard
of the place as 'twere, looking to gods and men.

- 5 May he as priest encompass all the sacrifice: men
throng to him with offerings and with hymns
of praise.

Raging with jaws of gold among the growing plants,
like heaven with all the stars, he quickens earth
and sky.

- 6 Such as thou art, brilliantly kindled for our weal, a
liberal giver, send us riches in thy shine,
For our advantage, Agni, god, bring Heaven and Earth
hither that they may taste oblation brought by man.

1 *Who labours at the pole*: who takes the chief part in the performance of all-important sacrifice. A metaphor from oxen drawing a car or wain.

2 *Have they called*: the priests.

3 *At the region's base*: at the altar, according to Sâyana.

4 The word *hvâre*, here rendered 'in the vault,' is difficult. Sâyana, explains it as 'solitary.' Roth would alter the text.

Guard of the place: of the most sacred place, the altar.

- 7 Agni, give us great wealth, give riches thousandfold:
unclose to us, like doors, strength that shall bring
renown.
Make Heaven and Earth propitious through the
power of prayer, and like the sky's bright sheen
let mornings beam on us.
- 8 Enkindled night by night at every morning's dawn,
may he shine forth with red flame like the lord of
light,—
Agni adored in beauteous rites with lauds of men,
fair guest of living man and king of all our folk.
- 9 Song chanted by us men, O Agni, ancient one, has
swelled unto the deathless gods in lofty heaven—
A milch-cow yielding to the singer in the rites
wealth manifold, in hundreds, even as he wills.
- 10 Agni, may we show forth our valour with the steed
or with the power of prayer beyond all other men;
And over the five races let our glory shine high like
the realm of light and unsurpassable.
- 11 Such, conqueror! be to us, be worthy of our praise,
thou for whom princes nobly born exert themselves;
Whose sacrifice the strong seek, Agni, when it shines
for never-failing offspring in thine own abode.
- 12 Knower of all that lives, O Agni, may we both,
singers of praise and chiefs, be in thy keeping still.
Help us to wealth exceeding good and glorious,
abundant, rich in children and their progeny.

8 *May he* : Agni.

9 *A milch-cow* : the hymn of praise brings riches to the worshipper.

10 *With the steed* : with the war-car in battle as well as with prayer
in sacrifices.

The five races : the five great Âryan tribes. See I. 7. 9.

11 *The strong* : the wealthy worshippers.

Never-failing offspring : one of the chief rewards of the worship of
Agni.

- 13 The princely worshippers who send to those who
sing thy praise, O Agni, guerdon graced with kine
and steeds,—

Lead thou both these and us forward to higher bliss.
With brave men in the assembly may we speak
aloud.

HYMN III.

Âpris.

AGNI is set upon the earth well kindled ; he standeth
in the presence of all beings.

Wise, ancient, god, the priest and purifier, let Agni
serve the gods for he is worthy.

- 2 May Narâṣansa lighting up the chambers, bright in
his majesty through threefold heaven,
Steeping the gift with oil-diffusing purpose, bedew
the gods at chiefest time of worship.

- 3 Adored in heart, as is thy right, O Agni, serve the
gods first to-day before the mortal.

Bring thou the Marut host. Ye men, do worship to
Indra seated on the grass, eternal.

- 4 O Grass divine, increasing, rich in heroes, strewn for
wealth' sake, well laid upon this altar,—

On this bedewed with oil sit ye, O Vasus, sit all ye
gods, ye holy, ye Âdityas.

- 5 Wide be the Doors, the goddesses, thrown open,
easy to pass, invoked, through adorations.

2 *Narâṣansa* : 'the desire of men,' Agni. *The chambers* : the receptacles of the offerings, according to Sâyana. *At chiefest time of worship* : when the oblation of clarified butter is cast into the fire.

3 *Before the mortal* : before the mortal priest.

4 *O Grass divine* : the sacred grass, strewn on the floor of the hall of sacrifice as a seat for the gods, is one of the Âpris or deified objects which are to be propitiated in this hymn. All these are regarded as forms of Agni.

5 *The Doors* : of the hall of sacrifice. These appear to have been regarded as types of, and even fancifully identified with, the doors of the cosmic house, the portals of the East through which the morning light enters into the world. See *Cosmology of the Rîgveda*, p. 19.

- Let them unfold, expansive, everlasting, that sanctify the class famed, rich in heroes.
- 6 Good work for us, the glorious Night and Morning, like female weavers, waxen from aforetime, Yielders of rich milk, interweave in concert the long-extended thread, the web of worship.
- 7 Let the two heavenly Heralds, first, most wise, most fair, present oblation duly with the sacred verse, Worshipping gods, at ordered seasons decking them at three high places at the centre of the earth.
- 8 Sarasvatî who perfects our devotion, Ilâ divine, Bhârâtî all-surpassing,—
Three goddesses, with power inherent, seated, protect this holy grass, our flawless refuge!
- 9 Born is the pious hero swift of hearing, like gold in hue, well formed, and full of vigour.
May Twashtar lengthen out our line and kindred, and may they reach the place which gods inhabit.
- 10 Vanaspati shall stand anear and start us, and Agni with his arts prepare oblation.
Let the skilled heavenly immolator forward unto the gods the offering thrice anointed.
- 11 I sprinkle oil : oil is his habitation. In oil he rests : oil is his proper province.
Come as thy wont is ; O thou steer, rejoice thee ; bear off the oblation duly consecrated.

The class : the maghavans, the eminent and wealthy men who institute sacrifices.

6 *Yielders of rich milk :* cheerful givers of rewards.

7 *Two heavenly Heralds :* invokers or priests. According to Sâyana, the personified fire of earth and of the firmament. See I. 13. 8.

The centre of the earth : the altar. *The three high places :* of the three fires.

Three goddesses : presiding over different departments of worship.

9 *The pious hero :* a son devoted to the gods.

10 *Vanaspati :* the sacrificial post, or Agni in that form. See I. 13. 11.

The heavenly immolator : Agni, typically so called.

11 *Oil :* the clarified butter of oblation. *Thou steer :* mighty Agni.

Duly consecrated : offered with the holy word Svâbâ. See I. 13. 12.

HYMN IV.

Agni.

- FOR you I call the glorious refulgent Agni, the guest
 of men, rich in oblations,
 Whom all must strive to win even as a lover, god
 among godly people, Jâtavedâs.
- 2 Bhrigus who served him in the home of waters set
 him of old in houses of the living.
 Over all worlds let Agni be the sovran, the messenger
 of gods with rapid coursers.
- 3 Among the tribes of men the gods placed Agni as a
 dear friend when they would dwell among them.
 Against the longing nights may he shine brightly,
 and show the offerer in the house his vigour.
- 4 Sweet is his growth as of one's own possessions; his
 look when rushing fain to burn is lovely.
 He darts his tongue forth, like a harnessed courser
 who shakes his flowing tail, among the bushes.
- 5 Since they who honour me have praised my greatness,—
 he gave, as 'twere, his hue to those who love him.
 Known is he by his bright delightful splendour, and
 waxing old renews his youth for ever.
- 6 Like one athirst, he lighteth up the forests; like
 water down the chariot ways he roareth.
 On his black path he shines in burning beauty, marked
 as it were the heaven that smiles through vapour.
- 7 Around, consuming the broad earth, he wanders,
 free roaming like an ox without a herdsman,—

This hymn and the three that follow are ascribed to the Rishi Somahûti of the ancient priestly family of Bhrigu, one of the first institutors of sacrifice.

1 *Jâtavedâs*: Agni, who knows all life. See I. 44. 1.

2 *Who served him in the home of waters*: existing in the form of lightning in the firmament before he was brought down to earth.

5 *Since they who honour me*: Agni appears to be the speaker of these words.

- Agni refulgent, burning up the bushes, with blackened lines, as though the earth he seasoned.
- 8 I, in remembrance of thine ancient favour, have sung my hymn in this our third assembly.
O Agni, give us wealth with store of heroes and mighty strength in food and noble offspring.
- 9 May the Gritsamadas, serving in secret, through thee, O Agni, overcome their neighbours,
Rich in good heroes and subduing foemen. That vital power give thou to chiefs and singers.

HYMN V.

Agni.

- HERALD and teacher was he born, a guardian for our patrons' help,
Earner by rites of noble wealth. That strong one may we grasp and guide ;
- 2 In whom, Leader of sacrifice, the seven reins, far extended, meet ;
Who furthers, man-like, eighth in place, as Cleanser, all the work divine.
- 3 When swift he follows this behest, bird-like he chants the holy prayers.
He holds all knowledge in his grasp even as the felly rounds the wheel.

7 *As though the earth he seasoned* : as though, by burning the weeds and bushes, he dressed and prepared the ground for tillage.

8 *Third assembly* : at the third of the three daily sacrifices.

9 *Serving in secret* : by the peaceful discharge of priestly duties, not by warfare like the chiefs who institute the sacrifice.

1 *Our patrons* : the wealthy institutors of the sacrifice. *That strong one* : Agni.

2 *Leader* : Netar, one of the sixteen priests.

The seven reins : the seven priests engaged in their several duties.

Cleanser : Potar, one of the sixteen priests. See II. 1. 2.

3 The first hemistich, as it stands, is unintelligible to me. Wilson, after Sâyana, paraphrases : ' Whatever (offerings the priest) presents, whatever prayers he recites.'

- 4 Together with pure mental power, pure, as Director,
was he born.
Skilled in his own unchanging laws he waxes like the
growing boughs.
- 5 Clothing them in his hues, the kine of him the
Leader wait on him.
Is he not better than the three, the sisters who have
come to us?
- 6 When, laden with the holy oil, the sister by the
mother stands,
The priest delights in their approach, as corn at com-
ing of the rain.
- 7 For his support let him perform as ministrant his
priestly task ;
Yea, song of praise and sacrifice : we have bestowed,
let us obtain.
- 8 That so this man, well skilled, may pay worship to
all the holy ones,
And, Agni, this our sacrifice which we have here
prepared, to thee.

HYMN VI.

Agni.

AGNI, accept these logs of wood, this waiting with
my prayer on thee :
Hear graciously these songs of praise.

4 *Director* : Praśastar, one of the priests. See II. 1. 2.

5 The stanza is obscure. Ludwig thinks that Agni is here called the Leader because he leads the sister Dawns to the sacrifice, and that they are said to be three in number to correspond with the number of the cows.

6 *The sister* : Ushas or Dawn. *The mother* : the altar, representing Earth.

7 *Let him* : Agni as priest.

8 *This man* : the worshipper.

1 *Logs of wood* : fuel for the sacrificial fire.

This waiting with my prayer on thee : this 'beseeching and besieging' as Milton says. Or *upasadam* taken in a special sense may mean the ceremony called Upasad which formed part of the Jyotish-toma, a very important Soma ceremony.

- 2 With this hymn let us honour thee, seeker of horses,
son of strength,
With this fair hymn, thou nobly born.
- 3 As such, lover of song, with songs, wealth-lover,
giver of our wealth!
With reverence let us worship thee.
- 4 Be thou for us a liberal prince, giver and lord of
precious things.
Drive those who hate us far away.
- 5 Such as thou art, give rain from heaven, give strength
which no man may resist :
Give food exceeding plentiful.
- 6 To him who lauds thee, craving help, most youth-
ful envoy ! through our song,
Most holy herald ! come thou nigh.
- 7 Between both races, Agni, sage, well skilled thou
passest to and fro,
As envoy friendly to mankind.
- 8 Befriend us thou as knowing all. Sage, duly worship
thou the gods,
And seat thee on this sacred grass.

HYMN VII.

Agni.

- O VASU, thou most youthful god, Bhârata, Agni,
bring us wealth,
Excellent, splendid, much-desired.
- 2 Let no malignity prevail against us, either god's or
man's :
Save us from this and enmity.
- 3 So through thy favour may we force through all our
enemies a way,
As 'twere through streaming water-floods.

2 *Seeker of horses* : in order to bestow them on the worshipper.

7 *Both races* : gods and men. *Well skilled* : acquainted with both.

1 *Vasu* : one of the class of gods so named. *Bhârata* : Agni is so called, according to Sâyana, either as having been produced by attrition by the priests or Bharatas, or as being the bearer of oblations.

- 4 Thou, purifier Agni, high shinest forth, bright, adorable,
When worshipped with the sacred oil.
- 5 Ours art thou, Agni, Bhârata, honoured by us with
barren cows,
With bullocks and with kine in calf:
- 6 Wood-fed, bedewed with sacred oil, ancient, invoker,
excellent,
The son of strength, the wonderful.

HYMN VIII.

Agni.

- Now praise, as one who strives for strength, the har-
nessing of Agni's car,
The liberal, the most splendid one;
- 2 Who, guiding worshippers aright, withers, untouched
by age, the foe:
When worshipped fair to look upon;
- 3 Who for his glory is extolled at eve and morning in
our homes,
Whose statute is inviolate;
- 4 Who shines refulgent like the Sun, with brilliance
and with fiery flame.
Decked with imperishable sheen.
- 5 Him Atri, Agni, have our songs strengthened accord-
ing to his sway:
All glories hath he made his own.
- 6 May we with Agni's, Indra's help, with Soma's, yea,
of all the gods,
Uninjured dwell together still, and conquer those
who fight with us.

5 *With kine in calf*: *ashtâpadibhih* is thus explained by Sâyana, and is used in the language of the ritual for animals with young. Roth and Grassmann understand 'verses' consisting of eight feet, divisions, or syllables.

5 *Him Atri*: Agni appears here to be called by the name of the ancient sage Atri. Or *atrim* may be an epithet of Agni, signifying the devonour of the food with which he is supplied, as Sâyana explains it.

HYMN IX.

Agni.

ACCUSTOMED to the herald's place, the herald hath seated him, bright, splendid, passing mighty, Whose foresight keeps the Law from violation, excellent, pure-tongued, bringing thousands, Agni.

2 Envoy art thou, protector from the foeman; strong god, thou leadest us to higher blessings. Refulgent, be an ever-heedful keeper, Agni, for us and for our seed and offspring.

3 May we adore thee in thy loftiest birth-place, and, with our praises, in thy lower station. The place whence thou hast issued forth I worship: to thee well kindled have they paid oblations.

4 Agni, best priest, pay worship with oblation; quickly commend the gift to be presented; For thou art lord of gathered wealth and treasure: of the bright song of praise thou art inventor.

5 The twofold opulence, O wonder-worker, of thee new-born each day never decreases.

Enrich with food the man who lauds thee, Agni: make him the lord of wealth with noble offspring.

6 May he, benevolent with this fair aspect, best sacrificer, bring the gods to bless us.

Sure guardian, our protector from the foeman, shine, Agni, with thine affluence and splendour.

1 *The herald*: Agni, the invoker of the gods. The name comes, with more emphasis, at the end of the verse. *The Law*: especially sacrifice.

3 *In thy loftiest birth-place*: as the fire of the Sun in heaven. *Thy lower station*: the firmament, where Agni is born as lightning. *The place whence thou hast issued forth*: the altar where the sacrificial fire burns.

5 *The twofold opulence*: enriching gods with sacrifice and men with earthly blessings.

New-born each day: rekindled at the morning sacrifice.

HYMN X.

Agni.

- AGNI, first, loudly calling, like a father, kindled by
 man upon the seat of worship,
 Clothed in his glory, deathless, keen of insight, must
 be adorned by all, the strong, the famous.
- 2 May Agni the resplendent hear my calling, through
 all my songs, immortal, keen of insight.
 Dark steeds or ruddy draw his car, or carried in
 sundry ways he makes them red of colour.
- 3 On wood supine they got the well-formed infant: a
 germ in various-fashioned plants was Agni;
 And in the night, not compassed round by darkness,
 he dwells, exceeding wise, with rays of splendour.
- 4 With oil and sacred gifts I sprinkle Agni who makes
 his home in front of all things living,
 Broad, vast, through vital power o'er all expanded,
 conspicuous, strong with all the food that feeds him.
- 5 I pour to him who looks in all directions: may he
 accept it with a friendly spirit.
 Agni with bridegroom's grace and lovely colour may
 not be touched when all his form is fury.
- 6 By choice victorious, recognize thy portion: with
 thee for envoy may we speak like Manu.
 Obtaining wealth, I call on perfect Agni who with
 an eloquent tongue dispenses sweetness.

1 *First*: chief of the gods. *Loudly calling*: roaring as fire, or, to be invoked by all, according to Sâyana. *Like a father*: supporting the gods by conveying oblations to them.

2 *Carried in sundry ways*: to one fire-receptacle after another.

3 *On wood supine*: the lower piece of wood in which fire is produced.

A *germ*: latent in plants, with reference to the luminosity of some plants. See II. 1. 1.

6 *By choice*: according to Sâyana, 'with lustre.' *Recognize thy portion*: acknowledge the sacrificial offering to be suitable.

Like Manu: with the wisdom and authority of Manu who was instructed directly by the gods.

HYMN XI.

Indra.

- HEAR thou my call, O Indra ; be not heedless : thine
 may we be for thee to give us treasures ;
 For these presented viands, seeking riches, increase
 thy strength like streams of water flowing.
- 2 Floods great and many, compassed by the dragon,
 thou badest swell and settest free, O hero.
 Strengthened by songs of praise thou rentest piece-
 meal the Dâsa, him who deemed himself immortal.
- 3 For, hero, in the lauds wherein thou joyedst, in
 hymns of praise, O Indra, songs of Rudras,
 These streams in which is thy delight approach thee,
 even as the brilliant ones draw near to Vâyu.
- 4 We who add strength to thine own splendid vigour,
 laying within thine arms the splendid thunder—
 With us mayst thou, O Indra, waxen splendid, with
 Sûrya overcome the Dâsa races.
- 5 Hero, thou slewest in thy valour Ahi concealed in
 depths, mysterious, great enchanter,
 Dwelling enveloped deep within the waters, him who
 checked heaven and stayed the floods from flowing.
- 6 Indra, we laud thy great deeds wrought aforetime,
 we laud thine exploits later of achievement ;
 We laud the bolt that in thine arms lies eager ; we
 laud thy two bay steeds, heralds of Sûrya.

2 *Compassed by the dragon* : obstructed by the great serpent Ahi.

The Dâsa : the savage or demon Ahi. See I. 32. 11.

3 *Songs of Rudras* : like those sung by the Rudras or Maruts,
 Indra's allies.

These streams : sacrificial waters or libations. *Vâyu*, the god of
 wind, was entitled to the first draught of the Soma-juice. See verse
 14 of this hymn.

4 *Splendid* : the word *śubhṛa*, splendid, occurs in all three places
 in the text.

5 *Concealed in depths* : of the atmosphere.

6 *Heralds of Sûrya* : announcing the coming of the sunlight after
 the heavy rain which Indra has sent.

- 7 Indra, thy bay steeds showing forth their vigour
have sent a loud cry out that droppeth fatness.
The earth hath spread herself in all her fulness: the
cloud that was about to move hath rested.
- 8 Down, never ceasing, hath the rain-cloud settled:
bellowing, it hath wandered with the mothers.
Swelling the roar in the far distant limits, they have
spread wide the blast sent forth by Indra.
- 9 Indra hath hurled down the magician Vritra who lay
beleaguering the mighty river.
Then both the heaven and earth trembled in terror at
the strong hero's thunder when he bellowed.
- 10 Loud roared the mighty hero's bolt of thunder, when
he the friend of man burnt up the monster,
And, having drunk his fill of flowing Soma, baffled
the guileful Dānava's devices.
- 11 Drink thou, O hero Indra, drink the Soma; let the
joy-giving juices make thee joyful.
They, filling both thy flanks, shall swell thy vigour.
The juice that satisfies hath holpen Indra.
- 12 Singers have we become with thee, O Indra: may
we serve duly and prepare devotion.
Seeking thy help we meditate thy praises: may we
at once enjoy thy gift of riches.
- 13 May we be thine, such by thy help, O Indra, as swell
thy vigour while they seek thy favour.
Give us, thou god, the riches that we long for, most
powerful, with store of noble children.

7 The loud cry that drops fatness is the thunder that precedes the fertilizing rain. *The earth hath spread herself*: to receive the rain.

8 *The mothers*: the original waters above the firmament.

They: Indra's attendants, the Maruts or Storm-gods.

9 *The mighty river*: the great cloud that holds the rain.

10 *The guileful Dānava's devices*: the magic arts of the demon Vritra.

- 14 Give us a friend, give us an habitation ; Indra, give us the company of Maruts,
And those whose minds accord with theirs, the Vāyus,
who drink the first libation of the Soma.
- 15 Let those enjoy in whom thou art delighted. Indra,
drink Soma for thy strength and gladness.
Thou hast exalted us to heaven, preserver, in battles,
through the lofty hymns that praise thee.
- 16 Great, verily, are they, O thou preserver, who by
their songs of praise have won thy blessing.
They who strew sacred grass to be thy dwelling,
holpen by thee have got them strength, O Indra.
- 17 Upon the great Trikadruka days, hero, rejoicing thee,
O Indra, drink the Soma.
Come with bay steeds to drink of our libation, shaking
the drops from out thy beard, contented.
- 18 Hero, assume the might wherewith thou clavest
Vṛitra piecemeal, the Dānava Aurnavābha.
Thou hast disclosed the light to light the Ārya : on
thy left hand, O Indra, sank the Dasyu.
- 19 May we gain wealth, subduing with thy succour and
with the Ārya, all our foes, the Dasyus.
Our gain was that to Trita of our party thou gavest
up Twashtar's son Viṣvarûpa.
- 20 He cast down Arbuda what time his vigour was
strengthened by libations poured by Trita.

14 *The Vāyus* : the plural is used honorifically for the singular.

17 *Trikadruka days* : the first three days of the Abhiplava festival.

18 *Aurnavābha* : son of Uṇavābha, a demon. *The Dasyu* : the barbarian, the original inhabitant of the land. According to Sâyana the demon Vṛitra is meant.

19 It is difficult to make anything intelligible of this stanza. *Trita* is said by Sâyana to be a *Maharshi* or great Ṛishi, and Viṣvarûpa is said to be a three-headed monster slain by Indra.

20 *Arbuda* : a demon of the atmosphere. See I. 51. 6.

Indra sent forth his whirling wheel like Sûrya, and
aided by the Angirasas rent Vala.

- 21 Now let that wealthy cow of thine, O Indra, yield
in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud
may we speak, with brave men, in the assembly.

HYMN XII.

Indra.

- HE who just born chief god of lofty spirit by power
and might became the gods' protector,
Before whose strength in majesty of valour the two
worlds trembled, He, O men, is Indra.
- 2 He who fixed fast and firm the earth that staggered,
and set at rest the agitated mountains,
Who measured out the air's wide middle region and
gave the heaven support, He, men, is Indra.
- 3 Who slew the dragon, freed the seven rivers, and
drove the kine forth from the cave of Vala,
Begot the fire between two stones, the spoiler in
warriors' battle, He, O men, is Indra.
- 4 He who created all these things that perish, who
chased away the humbled race of Dâsas,
Who like a hunter conquering takes as booty the
foeman's treasure, He, O men, is Indra.

Sent forth his whirling wheel: Indra is said to have used a wheel
of the Sun's chariot as a missile.

Vala: the brother of Vritra, or Vritra himself. See I. 11. 5.

21 *That wealthy cow of thine*: meaning, probably, Ushas or Dawn,
who brings good gifts to man. Or *sâ dakshinâ maghonî* may be trans-
lated 'that liberal meed' of thine, that is the rich reward which
Indra bestows upon his worshippers, regarded as the counterpart of
the *dakshinâ* or honorarium given by the institutors of sacrifices to
the priests who perform the ceremonies.

3 *Begot the fire between two stones*: generated lightning between
heaven and earth.

- 5 Of whom, the terrible, they ask, Where is He? or
 verily they say of him, He is not.
 He minishes foes' wealth like stakes of gamblers.
 Have faith in him, for He, O men, is Indra.
- 6 He who is furtherer of rich and lowly, of priest, of
 suppliant who sings his praises;
 Who, fair-faced, favours him who presses Soma with
 stones made ready, He, O men, is Indra.
- 7 He under whose supreme control are horses, all
 chariots, and the villages, and cattle;
 He who gave being to the sun and morning, who
 leads the waters, He, O men, is Indra.
- 8 To whom two armies cry in close encounter, both
 enemies, the stronger and the weaker;
 Whom two invoke upon one chariot mounted, each
 for himself, He, O ye men, is Indra.
- 9 Without whose help our people never conquer; whom,
 battling, they invoke to give them succour;
 He of whom all this world is but the copy, who
 shakes things moveless, He, O men, is Indra.
- 10 He who hath smitten, ere they knew their danger,
 with his hurled weapon many grievous sinners;
 Who pardons not his boldness who provokes him,
 who slays the Dasyu, He, O men, is Indra.
- 11 He who discovered in the fortieth autumn Śambara
 as he dwelt among the mountains;
 Who slew the dragon putting forth his vigour, the
 demon lying there, He, men, is Indra.
- 12 Who with his seven bright rays, the Bull, the mighty,
 set free the seven great floods to flow at pleasure;
 Who, thunder-armed, rent Rauhiṇa in pieces when
 scaling heaven, He, O ye men, is Indra.

7 *Who leads the waters*: brings the periodical rains.

8 *Whom two invoke*: the warrior and the charioteer.

12 *Seven bright rays*: said to mean seven forms of Indra. *Rauhiṇa*
 is said to be the name of a demon.

- 13 Even the Heaven and Earth bow down before him,
before his strength the very mountains tremble.
Known as the Soma-drinker, armed with thunder,
who wields the bolt, He, O ye men, is Indra.
- 14 Who aids with favour him who pours the Soma and
him who brews it, sacrificer, singer.
Whom prayer exalts, and pouring forth of Soma,
and this our gift, He, O ye men, is Indra.
- 15 Thou verily art fierce and true who sendest strength
to the man who brews and pours libation.
So may we evermore, thy friends, O Indra, speak
loudly to the synod with our heroes.

HYMN XIII.

Indra.

- THE Season was the parent, and when born there-
from it entered rapidly the floods wherein it grows.
Thence was it full of sap, streaming with milky juice:
the milk of the plant's stalk was chief and meet for
lauds.
- 2 They come trooping together bearing milk to him,
and bring him sustenance who gives support to all.
The way is common for the downward streams to flow.
Thou who didst these things first art worthy of our
lauds.

15 *With our heroes* : with our brave sons around us.

1 *The Season* : the Rains, the most important of the seasons. So monsoon, a corruption of *mausim*, any season, means the Rains especially. *It* : the Soma-plant.

2 *They come* : probably the cows whose milk is to be used in sacrifice.

The way is common : referring to the water used in the Soma ceremony. Sâyana explains the stanza differently, and Wilson paraphrases it thus : 'The aggregated (streams) come, bearing everywhere the water, and conveying it as sustenance for the asylum of all rivers, (the ocean): the same path is assigned to all the descending (currents) to follow; and as he who has (assigned) them (their course), thou, (Indra), art especially to be praised.'

- 3 One priest announces what the institutor gives : one, altering the forms, zealously plies his task.

The third corrects the imperfections left by each.
Thou who didst these things first art worthy of our lauds.

- 4 Dealing out food unto their people there they sit, like wealth to him who comes, more than the back can bear.

Greedily with his teeth he eats the master's food.
Thou who didst these things first art worthy of our lauds.

- 5 Thou hast created earth to look upon the sky : thou, slaying Ahi, settest free the rivers' paths.

Thee, such, a god, the gods have quickened with their lauds, even as a steed with waters : meet for praise art thou.

- 6 Thou givest increase, thou dealest to us our food : thou milkest from the moist the dry, the rich in sweets.

Thou by Vivasvân layest down thy precious store : thou art sole lord of all. Meet for our praise art thou.

3 According to Sâyana, three priests are here indicated, the Hotar who announces the sacrifice, the Adhvaryu who apportions the several pieces of the victim, and the Brahman who corrects mistakes and remedies defects in the ritual.

The first four stanzas are full of difficulties and in places absolutely unintelligible. My version of stanza 3, which generally follows Sâyana, will not bear critical examination, but at present I have nothing better to propose.

4 *There they sit* : according to Sâyana, 'the householders abide in their homes.' *To him who comes* : to a guest. *He eats the master's food* : probably, Agni consumes the oblations of the householder.

6 *Thou milkest from the moist* : producest the dry nutritious grain from the moist stalk. *Vivasvân* is said by Sâyana to mean 'the worshipper.' What is really meant is uncertain.

- 7 Thou who hast spread abroad the streams by stablished law, and in the field the plants that blossom and bear seed ;
 Thou who hast made the matchless lightnings of the sky,—vast, compassing vast realms, meet for our praise art thou.
- 8 Who broughtest Nârmara with all his wealth, for sake of food, to slay him that the fiends might be destroyed,
 Broughtest the face unclouded of the strengthening one, performing much even now, worthy art thou of praise.
- 9 Thou for whose sole delight ten hundred steeds are yoked, feeder of all, when thou holpest the worshipper.
 Thou for Dabhîti boundest Dasyus not with cords ; thou wast a mighty help. Worthy of lauds art thou.
- 10 All banks of rivers yielded to his manly might ; to him they gave, to him, the strong, gave up their wealth.
 The six directions hast thou fixed, a fivefold view : thy victories reached afar. Worthy of lauds art thou.

8 This stanza is unintelligible. *Nârmara* is said to be a fiend slain by Indra. *The strengthening one* : according to Sâyana, *Ūrjayanti* is the name of a female demon or *Piśachi*. Grassmann takes it to mean the Sun, Ludwig thinks it is the name of a strong-hold used as a store-house of provisions.

9 The meaning of the first hemistich is uncertain. *Dabhîti* : a Rishi, named in I. 112. 23. *Not with cords* : in a prison without cords, the grave.

10 *All banks of rivers* : the dams that prevented the rivers of the clouds from flowing. *The six directions* : above, below, before, behind, right, left. *The fivefold view* : inasmuch as we cannot see what is below the ground. Sâyana explains the *śad-viśtīraḥ* as heaven, earth, day, night, water, and plants, and the *pancha sandṛīṣaḥ* as the five races of men.

- 11 Meet for high praise, O hero, is thy power, that
with thy single wisdom thou obtainest wealth,
The life-support of conquering Jâtûshthira. Indra,
for all thy deeds worthy of lauds art thou.
- 12 Thou for Turvîti heldest still the flowing floods, the
river-stream for Vayya easily to pass,
Didst raise the outcast from the depths, and gavest
fame unto the halt and blind. Worthy of lauds
art thou.
- 13 Prepare thyself to grant us that great bounty, O
Vasu, for abundant is thy treasure.
Snatch up the wonderful, O Indra, daily. Loud may
we speak, with heroes, in assembly.

HYMN XIV.

Indra.

- MINISTERS, bring the Soma-juice for Indra, pour forth
the gladdening liquor with the beakers.
To drink of this the hero longeth ever; offer it to
the Bull, for this he willeth.
- 2 Ye ministers, to him who with the lightning smote,
like a tree, the rain-withholding Vritra—
Bring it to him, him who is fain to taste it, a draught
of this which Indra here deserveth.

11 *Jâtûshthira* : a certain man of that name says Sâyana, perhaps the institutor of the sacrifice.

12 *Turvîti* and *Vayya* appear to have been enabled to ford a great river by the aid of Indra. See I. 61 11. Turvîti was the son of Vayya. See I. 54. 6.

The outcast : or Parâvrij as a proper name. See I. 112. 8, where the miracle is ascribed to the Âsvins.

13 *Snatch up the wonderful* : that is, gain quickly wondrous wealth. This appears to be the literal meaning of the words which Wilson paraphrases, after Sâyana : 'mayest thou be disposed to grant us exceeding abundance.'

1 *Ministers* : Adhvaryus, or priests, whose duty was to make the preparations for sacrifice.

- 3 Ye ministers, to him who smote Driḃhīka, who drove the kine forth, and discovered Vala,
Offer this draught, like Vāta in the region : clothe him with Soma even as steeds with trappings.
- 4 Him who did Uraṇa to death, Adhvaryus ! though showing arms ninety-and-nine in number ;
Who cast down headlong Arbuda and slew him,—speed ye that Indra to our offered Soma.
- 5 Ye ministers, to him who struck down Svaṣṇa, and did to death Vyansa and greedy Sushṇa,
And Rudhikrās and Namuchi and Pipru,—to him, to Indra, pour ye forth libation.
- 6 Ye ministers, to him who, as with thunder, demolished Sambara's hundred ancient castles ;
Who cast down Varchin's sons, a hundred thousand,—to him, to Indra, offer ye the Soma.
- 7 Ye ministers, to him who slew a hundred thousand, and cast them down upon earth's bosom ;
Who quelled the hero foes of Atithigva, Kutsa, and Âyu,—bring to him the Soma.
- 8 Ministers, men, whatever thing ye long for obtain ye quickly bringing gifts to Indra.
Bring to the glorious one what hands have cleansèd ;
to Indra bring, ye pious ones, the Soma.

3 *Driḃhīka* : one of the numerous demons slain by Indra.

Like Vāta in the region : bringing rain, as the Wind-god does.

As steeds with trappings : the meaning of *jāh* is uncertain. Sâyana explains it, 'as an old man (is covered) with garments.'

4 *Uraṇa* : another demon. *Arbuda* : a demon mentioned in I. 51. 6.

5 *Svaṣṇa*, *Vyansa*, and the rest, are demons, some of whom have been previously mentioned.

6 *Sambara* : a fiend mentioned several times in Book I. *Varchin* : a demon who reviled Indra, and was slain with all his sons and followers.

7 *The hero foes* : the text has only *virân*, heroes. Sâyana supplies 'assailants,' as Atithigva, Kutsa, and Âyu appear in Book I. as favoured by Indra.

- 9 Do ye, O ministers, obey his order : that, purified in wood, in wood uplift ye.
Well pleased he longs for what your hands have tended : offer the gladdening Soma-juice to Indra.
- 10 As the cow's udder teems with milk, Adhvaryus, so fill with Soma Indra, liberal giver.
I know him : I am sure of this, the holy knows that I fain would give to him more largely.
- 11 Him, ministers, the lord of heavenly treasure and all terrestrial wealth that earth possesses,
Him, Indra, fill with Soma as a garner is filled with barley full : be this your labour.
- 12 Prepare thyself to grant us that great booty, O Vasu, for abundant is thy treasure.
Gather up wondrous wealth, O Indra, daily. Loud may we speak, with heroes, in assembly.

HYMN XV.

Indra.

- Now, verily, will I declare the exploits, mighty and true, of him the true and mighty.
In the Trikadrukas he drank the Soma : then in its rapture Indra slew the dragon.
- 2 High heaven in unsupported space he stablished : he filled the two worlds and the air's mid-region.
Earth he upheld, and gave it wide expansion. These things did Indra in the Soma's rapture.
- 3 From front, as 'twere a house, he ruled and measured ;
pierced with his bolt the fountains of the rivers,
And made them flow at ease by paths far-reaching.
These things did Indra in the Soma's rapture.

9 *In wood* : in the wooden receptacle.

1 *In the Trikadrukas* : See II. 11. 17. *In its rapture* : in the exhilaration produced by drinking the fermented juice. See I. 51. 2 and Note.

3 *From front, as 'twere a house* : the formation of the world is compared to the building of a house. Wilson renders : '(He it is) who has measured the eastern (quarters) with measures like a chamber.'

- 4 Compassing those who bore away Dabhîti, in kindled fire he burnt up all their weapons,
And made him rich with kine and cars and horses.
These things did Indra in the Soma's rapture.
- 5 The mighty roaring flood he stayed from flowing,
and carried those who swam not safely over.
They having crossed the stream attained to riches.
These things did Indra in the Soma's rapture.
- 6 With mighty power he made the stream flow upward,
crushed with his thunderbolt the car of Ushas,
Rending her slow steeds with his rapid coursers.
These things did Indra in the Soma's rapture.
- 7 Knowing the place wherein the maids were hiding,
the outcast showed himself and stood before them.
The cripple stood erect, the blind beheld them. These things did Indra in the Soma's rapture.
- 8 Praised by the Angirasas he slaughtered Vala, and burst apart the bulwarks of the mountain.
He tore away their deftly-built defences. These things did Indra in the Soma's rapture.
- 9 Thou, with sleep whelming Chumuri and Dhuni, slewest the Dasyu, keptest safe Dabhîti.
There the staff-bearer found the golden treasure.
These things did Indra in the Soma's rapture.
- 10 Now let that wealthy cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers : let not fortune fail us. Loud may we speak, with brave men, in assembly.

4 *Dabhîti* : See II. 13. 9.

6 *The car of Ushas* : the destruction of the chariot of Ushas or Dawn by Indra is described more fully in IV. 30. 8.

7 *Parāvrij*, here rendered 'the outcast,' is taken by Sâyana as the name of a Rishi who was lame and blind. When some girls made sport of him he prayed to Indra and was made sound.

9 *Chumuri and Dhuni* : Asuras or demons.

The staff-bearer : the door-keeper, or chamberlain, of Dabhîti. *The golden treasure* : of Chumuri and Dhuni.

HYMN XVI.

Indra.

To him, your own, the best among the good. I bring
eulogy, like oblation in the kindled fire.

We invoke for help Indra untouched by eld, who
maketh all decay, strengthened, for ever young.

- 2 Without whom naught exists, Indra the lofty one ;
in whom alone all powers heroic are combined.

The Soma is within him, in his frame vast strength,
the thunder in his hand and wisdom in his head.

- 3 Not by both worlds is thine own power to be sur-
passed, nor may thy car be stayed by mountains
or by seas.

None cometh near, O Indra, to thy thunderbolt,
when with swift steeds thou fliest over many a
league.

- 4 For all men bring their will to him the resolute, to
him the holy one, to him the strong they cleave.

Pay worship with oblation, strong and passing wise.
Drink thou the Soma, Indra, through the mighty
blaze.

- 5 The vessel of the strong flows forth, the flood of
meath, unto the strong who feeds upon the strong,
for drink.

Strong are the two Adhvaryus, strong are both the
stones. They press the Soma that is strong for
him the strong.

- 6 Strong is thy thunderbolt, yea, and thy car is strong ;
strong are thy bay steeds and thy weapons powerful.

1 *Like oblation* : praise that magnifies and strengthens Indra as
oblations of clarified butter cast into the fire increase the flame.

5 *The vessel of the strong* : the reservoir containing the strong Soma.
In reference to the repetition of the word 'strong' in this and the
following stanza see I. 177. 2-3.

The two Adhvaryus : officiating priests who prepare what is neces-
sary for the sacrifice. *Both the stones* : for pressing out the Soma-juice.

Thou, Indra, Bull, art lord of the strong gladdening
drink : with the strong Soma, Indra, satisfy thyself.

- 7 I, bold by prayer, come near thee in thy sacred rites,
thee like a saving ship, thee shouting in the war.

Verily he will hear and mark this word of ours : we
will pour Indra forth as 'twere a spring of wealth.

- 8 Turn thee unto us ere calamity come nigh, as a cow
full of pasture turns her to her calf.

Lord of a hundred powers, may we once firmly cling
to thy fair favours even as husbands to their wives.

- 9 Now let that wealthy cow of thine, O Indra, yield
in return a boon to him who lauds thee.

Give to thy praisers : let not fortune fail us. Loud
may we speak, with heroes, in assembly.

HYMN XVII.

Indra.

LIKE the Angirasas, sing this new song forth to him,
for, as in ancient days, his mighty powers are shown,
When in the rapture of the Soma he unclosed with
strength the solid firm-shut stables of the kine.

- 2 Let him be even that god who for the earliest draught
measuring out his power increased his majesty ;
Hero who fortified his body in the wars, and through
his greatness set the heaven upon his head.

- 3 Thou didst perform thy first great deed of hero
might what time thou showedst power, through
prayer, before this folk.

Hurled down by thee the car-borne lord of tawny
steeds, the congregated swift ones fled in sundry
ways.

1 Praise Indra after the manner of the ancient Angirasas with a new song because his ancient deeds are continually renewed for our advantage.

2 *Fortified his body* : protected it with a coat of mail.

3 *The congregated swift ones* : according to Sâyana, the Asuras or enemies of the gods. According to Roth the waters of the heaven.

- 4 He made himself by might lord of all living things,
and strong in vital power waxed great above
them all.
He, borne on high, o'erspread with light the heaven
and earth, and, sewing up the turbid darkness,
closed it in.
- 5 He with his might made firm the forward-bending hills,
the downward rushing of the waters he ordained.
Fast he upheld the earth that nourisheth all life, and
stayed the heaven from falling by his wondrous skill.
- 6 Fit for the grasping of his arms is what the Sire hath
fabricated from all kind of precious wealth,
The thunderbolt, wherewith loud-roaring he smote
down, and striking him to death laid Krivi on the
earth.
- 7 As she who in her parents' house is growing old,
I pray to thee as Bhaga from the seat of all.
Grant knowledge, mete it out and bring it to us
here: give us the share wherewith thou makest
people glad.
- 8 May we invoke thee as a liberal giver: thou givest
us, O Indra, strength and labours.
Help us with manifold assistance, Indra: mighty
one, Indra, make us yet more wealthy.
- 9 Now may that wealthy cow of thine, O Indra, give
in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud
may we speak, with heroes, in assembly.

4 *Borne on high*: or perhaps 'luminous,' as Prof. Max Müller renders it.

5 *Forward-bending*: ready to fall until Indra fixed them.

6 *Krivi*: originally 'a leather bag' and metaphorically 'a cloud,' said by Sâyaṇa to be an Asura or demon.

7 *As Bhaga*: as the god who distributes wealth, and also presides over love and marriage. *From the seat of all*: from the hall of sacrifice where seats of sacred grass are provided for all the gods.

HYMN XVIII.

Indra.

THE rich new car hath been equipped at morning ;
four yokes it hath, three whips, seven reins to
guide it :

Ten-sided, friendly to mankind, light-winner, that
must be urged to speed with prayers and wishes.

2 This is prepared for him the first, the second, and
the third time : he is man's priest and herald.

Others get offspring of another parent : he goeth, as
a noble bull, with others.

3 To Indra's car the bay steeds have I harnessed, that
new well-spoken words may bring him hither.

Here let not other worshippers detain thee, for
among us are store of holy singers.

4 Indra, come hitherward with two bay coursers, come
thou with four, with six when invoked.

Come thou with eight, with ten, to drink the Soma.
Here is the juice, brave warrior : do not scorn it.

1 *The rich new car*, is the morning sacrifice which travels to the gods and obtains wealth for the worshipper. The *four yokes* are the four pair of stones for pressing out the Soma-juice; the *three whips* are the three tones of prayer; the *seven reins* are the seven metres. The meaning of *daśvritrah*, 'ten-sided,' is not clear. Śāyana explains *aritrāḥ* as 'preservers from enemies, i. e. sins,' the planets. Grassmann thinks that wheels are meant.

2 *The first, the second, and the third time* : the three daily sacrifices are referred to. *He is man's priest* : Agni must be meant.

The second hemistich is obscure. Wilson, after Śāyana, paraphrases : 'Other (priests) engender the embryo of a different (rite), but this victorious (sacrifice), the showerer (of benefits) combines with other (ceremonies).'

4 *With two bay horses* : this is the usual number. The progressive multiplication in this and the following stanzas is perhaps intended to indicate the ever increasing rapidity with which the eager worshipper prays Indra to approach. The scholiast says that by their supernatural power the two horses of Indra multiply themselves indefinitely.

- 5 O Indra, come thou hither having harnessed thy car
with twenty, thirty, forty horses.
Come thou with fifty well trained coursers, Indra,
sixty or seventy, to drink the Soma.
- 6 Come to us hitherward, O Indra, carried by eighty,
ninety, or an hundred horses.
This Soma-juice among the *Sunahotras* hath been
poured out, in love, to glad thee, Indra.
- 7 To this my prayer, O Indra, come thou hither : bind
to thy car's pole all thy two bay coursers.
Thou art to be invoked in many places: hero, rejoice
thyself in this libation.
- 8 Ne'er be my love from Indra disunited : still may
his liberal milch-cow yield us treasure.
So may we under his supreme protection, safe in his
arms, succeed in each forth-going.
- 9 Now may that wealthy cow of thine, O Indra, give
in return a boon to him who lauds thee.
Give to thy praisers : let not fortune fail us. Loud
may we speak, with heroes, in assembly.

HYMN XIX.

Indra.

- DRAUGHTS of this sweet juice have been drunk for
rapture, of the wise Soma-presser's offered dainty,
Wherein, grown mighty in the days aforetime, Indra
hath found delight, and men who worship.
- 2 Cheered by this meath Indra, whose hand wields
thunder, rent piecemeal Ahi who barred up the
waters,
So that the quickening currents of the rivers flowed
forth like birds unto their resting-places.

6 *The Sunahotras* : apparently a family so called, etymologically
'those who sacrifice with happy result.' According to *Sāyaṇa*, *ṣuna-*
hotraḥ means certain vessels into which the Soma-juice was poured.

1 *Have been drunk* : by Indra.

- 3 Indra, this mighty one, the dragon's slayer, sent forth the flood of waters to the ocean.
He gave the Sun his life, he found the cattle, and with the night the works of days completed.
- 4 To him who worshippeth hath Indra given many and matchless gifts. He slayeth Vritra.
Straight was he to be sought with supplications by men who struggled to obtain the sunlight.
- 5 To him who poured him gifts he gave up Sūrya,—
Indra, the god, the mighty, to the mortal;
For Etāsa with worship brought him riches that keep distress afar, as 'twere his portion.
- 6 Once to the driver of his chariot, Kutsa, he gave up greedy Sushna, plague of harvest;
And Indra, for the sake of Divodāsa, demolished Sambara's nine-and-ninety castles.

3 *And with the night*: perhaps, by giving the night for rest enabled men to perform the labours of the day. Or, as *aktunā* may mean 'by light' 'effected the manifestation of the days by light,' as Wilson renders it after Sāyana.

5 See I. 61. 15. The legend says that a certain king who wished for a son worshipped Sūrya who to grant his prayer, was born himself as the king's son. Afterwards when some dispute arose between this king's son who was named Sūrya and the Rishi Etāsa, Indra sided with the latter. In I. 61. 15, a chariot race appears to be referred to, and I have translated the passage accordingly, following Sāyana in taking Sūrya to be the name of a man. If, however, as is very possible, Sūrya there is the Sun-god the meaning is that Indra, in order to favour his faithful worshipper Etāsa, compelled Sūrya or the Sun to bring back his chariot and horses to the east; that is the return of day on some particular occasion is attributed to Indra's intervention on behalf of his favourite. This appears to be the meaning of this verse also. See also I. 121. 13.

As 'twere his portion: as (a father gives) his portion (to a son), according to Sāyana.

6 *Kutsa* and *Divodāsa*, favourites of Indra, and *Sushna* and *Sambara*, demons of drought, have occurred frequently in Book I.

- 7 So have we brought our hymn to thee, O Indra,
strengthening thee and fain ourselves for glory.
May we with best endeavours gain this friendship,
and mayst thou bend the godless scorner's weapons.
- 8 Thus the Gritsamadas for thee, O hero, have wrought
their hymn and task as seeking favour.
May they who worship thee afresh, O Indra, gain
food and strength, bliss, and a happy dwelling.
- 9 Now may that wealthy cow of thine, O Indra, give
in return a boon to him who lauds thee.
Give to thy praisers : let not fortune fail us. Loud
may we speak, with heroes, in assembly.

HYMN XX.

Indra.

- As one brings forth his car when fain for combat, so
bring we power to thee—regard us, Indra——
Well skilled in song, thoughtful in spirit, seeking
great bliss from one like thee amid the heroes.
- 2 Indra, thou art our own with thy protection, a guard-
ian near to men who love thee truly.
Active art thou, the liberal man's defender, his who
draws near to thee with right devotion.
- 3 May Indra called with solemn invocations, the young,
the friend, be men's auspicious keeper,
One who will further with his aid the singer, the
toiler, praiser, dresser of oblations.
- 4 With laud and song I glorify that Indra in whom of
old men prospered and were mighty.
May he, implored, fulfil the prayer for plenty of him
who worships, of the living mortal.

1 *For combat* : or, perhaps, for the race.

3 *The toiler* : the man who labours in the discharge of religious duties.

4 *The living mortal* : the present worshipper, as distinguished from the men of old.

5 He, Indra whom the Angirasas' praise delighted,
strengthened their prayer and made their goings
prosper.

Stealing away the mornings with the sunlight, he,
lauded, crushed even Aṣṇa's ancient powers.

6 He verily, the god, the glorious Indra, hath raised
him up for man, best wonder-worker.

He, self-reliant, mighty and triumphant, brought
low the dear head of the wicked Dāsa.

7 Indra the Vṛitra-slayer, town-destroyer, scattered
the Dāsa hosts who dwelt in darkness.

For man hath he created earth and waters, and ever
helped the prayer of him who worships.

8 To him in might the gods have ever yielded, to Indra
in the tumult of the battle.

When in his arms they laid the bolt, he slaughtered
the Dasyus and cast down their forts of iron.

9 Now may that wealthy cow of thine, O Indra, give
in return a boon to him who lauds thee.

Give to thy praisers : let not fortune fail us. Loud
may we speak, with heroes, in assembly.

5 *Made their goings prosper* : by recovering for them the stolen cows, frequently mentioned in Book I. *Aṣṇa*, 'the voracious,' said to be the name of a demon, one of the many foes overthrown by Indra.

6 *Dāsa* : said by Sāyana to be an Asura, or demon of that name. The word is frequently applied to the foes of the Āryas, to the malignant demons of the air as well as to the barbarous and hostile inhabitants of the land, and it is not always clear whether human or superhuman enemies are intended.

The dear head : the Dāsa's own head, dear = φίλον in Homer.

7 *The Dāsa hosts who dwell in darkness* : the words thus rendered are variously explained. It is uncertain whether the aborigines of the country are meant, or the demons of air who dwell in the dark clouds.

8 *The Dasyus* : the Asuras or demons, according to Sāyana.

HYMN XXI.

Indra.

- To him the lord of all, the lord of wealth, of light;
 him who is lord for ever, lord of men and tilth,
 Him who is lord of horses, lord of kine, of floods,
 to Indra, to the holy bring sweet Soma-juice.
- 2 To him the potent one, who conquers and breaks
 down, the victor never vanquished who disposes all,
 Mighty to swallow, rider, unassailable, to Indra ever-
 conquering speak your reverent prayer.
- 3 Still victor, loved by mortals, ruler over men, o'er-
 thrower, warrior, he hath waxen as he would;
 Host-gatherer, triumphant, honoured mid the folk.
 Indra's heroic deeds will I tell forth to all.
- 4 The strong who never yields, who slew the furious
 fiend, the deep, the vast, of wisdom unattainable;
 Who speeds the good, the breaker-down, the firm,
 the vast,—Indra whose rites bring joy hath made
 the light of Dawn.
- 5 By sacrifice the yearning sages sending forth their
 songs found furtherance from him who speeds the
 flood.
 In Indra seeking help with worship and with hymn,
 they drew him to themselves and won them kine
 and wealth.
- 6 Indra, bestow on us the best of treasures, the spirit
 of ability and fortune;
 Increase of riches, safety of our bodies, charm of
 sweet speech, and days of pleasant weather.

1 *The lord* : literally, conqueror of all, of wealth, etc.

2 *Mighty to swallow* : Sâyana gives two explanations, 'having a full throat,' or 'praised by many.' *Rider* : borne through the sky.

4 *The furious fiend* : Vritra.

6 *Ability* : to perform sacred ceremonies, according to Sâyana.

HYMN XXII

Indra.

At the Trikadrukas the great and strong hath drunk
 drink blent with meal. With Vishnu hath he
 quaffed the poured out Soma-juice, all that he
 would.

That hath so heightened him the great, the wide, to
 do his mighty work.

So may the god attend the god, true Indu Indra
 who is true.

- 2 So he resplendent in the battle overcame Krivi by
 might. He with his majesty hath filled the earth
 and heaven, and waxen strong.

One share of the libation hath he swallowed down :
 one share he left.

So may the god attend the god, true Indu Indra
 who is true.

- 3 Brought forth together with wisdom and mighty
 power thou grewest great ; with hero deeds sub-
 duing the malevolent, most swift in act ;

Giving prosperity and lovely wealth to him who
 praiseth thee. So may the god attend the god,
 true Indu Indra who is true.

- 4 This, Indra, was thy hero deed, dancer, thy first and
 ancient work, worthy to be told forth in heaven,

What time thou sentest down life with a god's own
 power, freeing the floods.

All that is godless may he conquer with his might,
 and, Lord of Hundred Powers, find for us strength
 and food.

1 *The Trikadrukas* : the first three days of the Abhiplava ceremony.

Indu : a drop, especially of Soma-juice; another name of the
 deified Soma.

2 *Krivi* : a demon. See II. 17. 6.

4 *Dancer* : active in battle, dancer of the war-dance.

HYMN XXIII.

Brahmanaspati.

- WE call thee, lord and leader of the heavenly hosts,
 the wise among the wise, the famousest of all,
 The king supreme of prayers, O Brahmanaspati:
 hear us with help; sit down in place of sacrifice.
- 2 Brihaspati, god immortal! verily the gods have gained
 from thee, the wise, a share in holy rites.
 As with great light the Sun brings forth the rays of
 morn, so thou alone art father of all sacred prayer.
- 3 When thou hast chased away revilers and the gloom,
 thou mountest the refulgent car of sacrifice;
 The awful car, Brihaspati, that quells the foe, slays
 demons, cleaves the stall of kine, and finds the light.
- 4 Thou ledest with good guidance and preservest men;
 distress o'ertakes not him who offers gifts to thee.
 Him who hates prayer thou punishest, Brihaspati,
 quelling his wrath: herein is thy great mightiness.
- 5 No sorrow, no distress from any side, no foes, no
 creatures double-tongued have overcome the man,—
 Thou drivest all seductive fiends away from him
 whom, careful guard, thou keepest, Brahmanaspati.
- 6 Thou art our keeper, wise, preparer of our paths: we,
 for thy service, sing to thee with hymns of praise.
 Brihaspati, whoever lays a snare for us, him may his
 evil fate precipitate destroy.
- 7 Him, too, who threatens us without offence of ours,
 the evil-minded, arrogant, rapacious man,—
 Him turn thou from our path away, Brihaspati:
 give us fair access to this banquet of the gods.

1 *Brahmanaspati*: alternating with Brihaspati, the deity in whom the action of the worshipper upon the gods is personified. See I. 143.

3 *Revilers*: blaspheming demons of darkness. *Cleaves the stall of kine*: opens the prison where the cows or rays of light have been shut up.

7 *This banquet of the gods*: sacrifice in general, and especially the sacrifice which is performing.

- 8 Thee as protector of our bodies we invoke, thee,
saviour, as the comforter who loveth us.
Strike, O Brihaspati, the gods' revilers down, and
let not the unrighteous come to highest bliss.
- 9 Through thee, kind prosperer, O Brahmanaspati,
may we obtain the wealth of men which all desire :
And all our enemies, who near or far away prevail
against us, crush, and leave them destitute.
- 10 With thee as our own rich and liberal ally may we,
Brihaspati, gain highest power of life.
Let not the guileful wicked man be lord of us : still
may we prosper, singing goodly hymns of praise.
- 11 Strong, never yielding, hastening to the battle-cry,
consumer of the foe, victorious in the strife,
Thou art sin's true avenger, Brahmanaspati, who
tamest e'en the fierce, the wildly passionate.
- 12 Whoso with mind ungodly seeks to do us harm, who,
deeming him a man of might 'mid lords, would
slay,—
Let not his deadly blow reach us, Brihaspati ; may
we humiliate the strong ill-doer's wrath.
- 13 The mover 'mid the spoil, the winner of all wealth,
to be invoked in fight, and reverently adored,
Brihaspati hath overthrown like cars of war all wick-
ed enemies who fain would injure us.
- 14 Burn up the demons with thy fiercest-flaming brand,
those who have scorned thee in thy manifested
might.
Show forth that power that shall deserve the hymn
of praise : destroy the evil-speakers, O Brihaspati.
- 15 Brihaspati, that which the foe deserves not, which
shines among the folk effectual, splendid,
That, Son of Law ! which is with might refulgent—
that treasure wonderful bestow thou on us.

15 *Son of Law* : who hast thy being in accordance with *rita*, truth
or eternal Law and Order.

- 16 Give us not up to those who, foes in ambuscade, are
greedy for the wealth of him who sits at ease,
Who cherish in their heart abandonment of gods.
Brihaspati, no further rest shall they obtain.
- 17 For Twashtar, he who knows each sacred song,
brought thee to life, preëminent o'er all the things
that be.
Guilt-scourger, guilt-avenger is Brihaspati, who slays
the spoiler and upholds the mighty Law.
- 18 The mountain, for thy glory, cleft itself apart when,
Angiras ! thou openedst the stall of kine.
Thou, O Brihaspati, with Indra for ally didst hurl
down water-floods which gloom had compassed
round.
- 19 O Brahmanaspati, be thou controller of this our
hymn and prosper thou our children.
All that the gods regard with love is blessed. Loud
may we speak, with heroes, in assembly.

HYMN XXIV.

Brahmanaspati.

Be pleased with this our offering, thou who art the
lord ; we will adore thee with this new and mighty
song.
As this thy friend, our liberal patron, praises thee,
do thou, Brihaspati, fulfil our hearts' desire.

16 This stanza is difficult, and the translation is conjectural.
Wilson observes that Sâyana's explanation is not very intelligible.

18 *Angiras* : Brihaspati is here called by the name of the ancient
patriarch as Agni is in I. 1. 6. According to the *Bhṛgavata Purāṇa*
Brihaspati is the son of Angiras.

Thou.....didst hurl down : the deed usually ascribed to Indra is
here attributed to Brihaspati as the lord of effectual prayer. See
I. 14. 3, and 62. 3.

1 *Thy friend, our liberal patron* : the institutor of the sacrifice, the
faithful worshipper of the god and the rewarder of the priests.

- 2 He who with might bowed down the things that should be bowed, and in his fury rent the holds of Sambara; Who overthrew what shook not, Brahmanaspati,— he made his way within the mountain stored with wealth.
- 3 That was a great deed for the godliest of the gods : strong things were loosened and the firmly fixed gave way.
He drave the kine forth and cleft Vala through by prayer, dispelled the darkness and displayed the light of heaven.
- 4 The well with mouth of stone that poured a flood of meath, which Brahmanaspati hath opened with his might—
All they who see the light have drunk their fill thereat : together they have made the watery fount flow forth.
- 5 Ancient will be those creatures, whatsoe'er they be ; with moons, with autumns, doors unclosed themselves to you.
Effortless they pass on to perfect this and that, appointed works which Brahmanaspati ordained.
- 6 They who with much endeavour searching round obtained the Panis' noblest treasure hidden in the cave,—
Those sages, having marked the falsehoods, turned them back whence they had come, and sought again to enter in.

2 *The holds of Sambara*: great black clouds before they pour their rain.
The mountain stored with wealth: the cloud full of precious rain.

5 This stanza is difficult. Ludwig takes *tā bhuvānā*, 'those creatures,' whose nature is imperfectly known, to be the sun and moon, the parents of months and years, which without any effort on their part bring to pass whatever Brahmanaspati decrees.

6 The Panis are the robber-fiends who carry off and hide the cows or rays of light. *Those sages*: the Angirases, to whom the stolen cows are said to have belonged. *Having marked the falsehoods*: having seen through the guiles of the fiends who sought to mislead them.

- 7 The pious ones when they had seen the falsehoods
turned them back, the sages stood again upon the
lofty ways.
Cast down with both their arms upon the rock they
left the kindled fire, and said, No enemy is he.
- 8 With his swift bow, strung truly, Brahmanaspati
reaches the mark whate'er it be that he desires.
Excellent are the arrows wherewithal he shoots,
keen-eyed to look on men and springing from
his ear.
- 9 He brings together and he parts, the great high
priest; extolled is he, in battle Brahmanaspati.
When, gracious, for the hymn he brings forth food
and wealth, the glowing Sun untroubled sends
forth fervent heat.
- 10 First and preëminent, excelling all besides are the
kind gifts of liberal Brihaspati.
These are the boons of him the strong who should
be loved, whereby both classes and the people have
delight.
- 11 Thou who in every way supreme in earthly power,
rejoicing, by thy mighty strength hast waxen
great,—

7 *They left the kindled fire*: the cows, or waters and the light which follows their effusion, were set free by fire-oblations of which the Angirases are regarded as the earliest institutors. *No enemy*: that is, man's greatest friend. The stanza is obscure, and Sâyana's explanation is unsatisfactory.

8 *Springing from the ear*: the bow-string being drawn to the right ear. The word may, perhaps, mean also, 'finding their home in, *i. e.* reaching, the ears' of men, and might be translated 'levelled to the ear.'

9 *He brings together and he parts*: brings friends together in worship, and disperses enemies in battle.

10 *Both classes*: according to Sâyana, the institutors of the sacrifice and the priests, or gods and men.

- He is the god spread forth in breadth against the gods : he, Brahmanaspati, encompasseth this All.
- 12 From you, twain Maghavans, all truth proceedeth : even the waters break not your commandment.
Come to us, Brahmanaspati and Indra, to our oblation like yoked steeds to fodder.
- 13 The sacrificial flames most switly hear the call : the priest of the assembly gaineth wealth for hymns.
Hating the stern, remitting at his will the debt, strong in the shock of fight is Brahmanaspati.
- 14 The wrath of Brahmanaspati according to his will had full effect when he would do a mighty deed.
The kine he drave forth and distributed to heaven, like as a copious flood with strength flows sundry ways.
- 15 O Brahmanaspati, may we be evermore masters of wealth well-guided, full of vital strength.
Heroes on heroes send abundantly to us, when thou omnipotent through prayer seekest my call.
- 16 O Brahmanaspati, be thou controller of this our hymn, and prosper thou our children.
All that the gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

HYMN XXV.

Brahmanaspati.

He lighting up the flame shall conquer enemies strong shall he be who offers prayer and brings his gift.

He with his seed spreads forth beyond another's seed, whomever Brahmanaspati takes for his friend.

11 *In breadth against the gods* : in his mightiness the representative of all the gods.

12 *Even the waters* : all nature, even the strong and rapid water-floods.

- 2 With heroes he shall overcome his hero foes, and
spread his wealth by kine : wise by himself is he.
His children and his children's children grow in
strength, whomever Brahmanaspati takes for his
friend.
- 3 He, mighty like a raving river's billowy flood, as a
bull conquers oxen, overcomes with strength.
Like Agni's blazing rush he may not be restrained,
whomever Brahmanaspati takes for his friend.
- 4 For him the floods of heaven flow never failing down :
first with the heroes he goes forth to war for kine.
He slays in unabated vigour with great might, whom-
ever Brahmanaspati takes for his friend.
- 5 All roaring rivers pour their waters down for him,
and many a flawless shelter hath been granted him.
Blest with the happiness of gods he prospers well,
whomever Brahmanaspati takes for his friend.

HYMN XXVI.

Brahmanaspati.

- THE righteous singer shall o'ercome his enemies, and
he who serves the gods subdue the godless man.
The zealous man shall vanquish the invincible, the
worshipper share the food of him who worships not.
- 2 Worship, thou hero ; chase the arrogant afar : put
on auspicious courage for the fight with foes.
Prepare oblation so that thou mayst have success :
we crave the favouring help of Brahmanaspati.
- 3 He with his folk, his house, his family, his sons, gains
booty for himself, and, with the heroes, wealth,
Who with oblation and a true believing heart serves
Brahmanaspati the father of the gods.

2 *Worship, thou hero* : the Rishi addresses the exhortation to himself.

3 *The father of the gods* : Sâyana explains *pitaram*, father, by *pā-layitāram*, protector.

- 4 Whoso hath honoured him with offerings rich in oil,
him Brahmanaspati leads forward on his way,
Saves him from sorrow, frees him from his enemy,
and is his wonderful deliverer from woe.

HYMN XXVII.

Âdityas.

- THESE hymns that drop down fatness, with the ladle
I ever offer to the kings Âdityas.
May Mitra, Aryaman, and Bhaga hear us, the mighty
Varuṇa, Daksha, and Anṣa.
- 2 With one accord may Aryaman and Mitra and Varuṇa
this day accept this praise-song—
Âdityas bright and pure as streams of water, free
from all guile and falsehood, blameless, perfect.
- 3 These gods, Âdityas, vast, profound, and faithful,
with many eyes, fain to deceive the wicked,
Looking within behold the good and evil: near to
the kings is even the thing most distant.
- 4 Upholding that which moves and that which moves
not, Âdityas, gods, protectors of all being,
Provident, guarding well the world of spirits, true to
eternal law, the debt-exactors.

1 *With the ladle*: that is, with my tongue that utters praises as the sacrificial ladle pours out the oblations of clarified butter.

Âdityas: See I. 14. 3.

Bhaga: the name of this ancient god still survives in the Slavonic languages as a general name for God. He is frequently invoked together with Pûshan and the Âdityas. See I. 14. 3.

Daksha: active energy, spiritual power personified, and called an Âditya or son of Aditi. Sâyaṇa takes the word as an epithet of Anṣa, powerful.

Anṣa: another of the Âdityas, the Distributor. See II. 1. 4.

3 *Looking within*: into the hearts of men.

4 *The debt-exactors*: the punishers of sin.

- 5 May I, Âdityas, share in this your favour which,
Aryaman, brings profit e'en in danger.
Under your guidance, Varuṇa and Mitra, round
troubles may I pass, like rugged places.
- 6 Smooth is your path, O Aryaman and Mitra; ex-
cellent is it, Varuṇa, and thornless.
Thereon, Âdityas, send us down your blessing: grant
us a shelter hard to be demolished.
- 7 Mother of kings, may Aditi transport us, by fair
paths Aryaman, beyond all hatred.
May we uninjured, girt by many heroes, win Var-
uṇa's and Mitra's high protection.
- 8 With their support they stay three earths, three
heavens; three are their functions in the gods'
assembly.
Mighty through Law, Âdityas, is your greatness;
fair is it, Aryaman, Varuṇa, and Mitra.
- 9 Golden and splendid, pure like streams of water,
they hold aloft the three bright heavenly regions.
Ne'er do they slumber, never close their eyelids,
faithful, far-ruling for the righteous mortal.
- 10 Thou over all, O Varuṇa, art sovran, be they gods,
Asura! or be they mortals.
Grant unto us to see a hundred autumns: ours be
the happy lives of our forefathers.
- 11 Neither the right nor left do I distinguish, neither
the east nor yet the west, Âdityas.
Simple and guided by your wisdom, Vasus! may I
attain the light that brings no danger.

7 *Mother of kings*: Aditi, the Infinite, mother of the Âdityas.

8 *Three are their functions*: perhaps the absorption, retention, and effusion of rain.

10 *Asura*: A divine and immortal being; apparently a higher title than *devāh*, gods or angels.

11 I know nothing of myself and cannot attain to the light of day, or the light of true knowledge, without your assistance.

- 12 He who bears gifts unto the kings, true leaders, he
whom their everlasting blessings prosper,
Moves with his chariot first in rank and wealthy,
munificent and lauded in assemblies.
- 13 Pure, faithful, very strong, with heroes round him,
he dwells beside the waters rich with pasture.
None slays, from near at hand or from a distance,
him who is under the Âdityas' guidance.
- 14 Aditi, Mitra, Varuṇa, forgive us however we have
erred and sinned against you.
May I obtain the broad light free from peril: O
Indra, let not during darkness seize us.
- 15 For him the twain united pour their fulness, the
rain from heaven: he thrives most highly favoured.
He goes to war mastering both the mansions: to
him both portions of the world are gracious.
- 16 Your guiles, ye holy ones, to quell oppressors, your
snares spread out against the foe, Âdityas,
May I car-borne pass like a skilful horseman: un-
injured may we dwell in spacious shelter.
- 17 May I not live, O Varuṇa, to witness my wealthy,
liberal, dear friend's destitution.
King, may I never lack well-ordered riches. Loud
may we speak, with heroes, in assembly.

14 *During darkness*: death, night, darkness are to be dreaded: daylight is comparatively free from danger.

15 *The twain united*: heaven and earth which together make up the world.

Both the mansions: that is, he retains possession of his own dwelling and gains possession of that of his enemy.

Both portions of the world: heaven and earth.

17 May I never see my wealthy patron, the institutor of the ceremony, reduced to poverty.

HYMN XXVIII.

Varuṇa.

THIS laud of the self-radiant wise Âditya shall be
supreme o'er all that is in greatness.

I beg renown of Varuṇa the mighty, the god exceeding kind to him who worships.

- 2 Having extolled thee, Varuṇa, with thoughtful care
may we have high fortune in thy service,
Singing thy praises like the fires at coming, day after
day, of mornings rich in cattle.

- 3 May we be in thy keeping, O thou leader, wide-
ruling Varuṇa, lord of many heroes.
O sons of Aditi, for ever faithful, pardon us, gods,
admit us to your friendship.

- 4 He made them flow, the Âditya, the sustainer : the
rivers run by Varuṇa's commandment.
These feel no weariness, nor cease from flowing :
swift have they flown like birds in air around us.

- 5 Loose me from sin as from a bond that binds me :
may we swell, Varuṇa, thy spring of Order.
Let not my thread, while I weave song, be severed,
nor my work's sum, before the time, be shattered.

- 6 Far from me, Varuṇa, remove all danger : accept me
graciously, thou holy sovræn.
Cast off, like cords that hold a calf, my troubles : I
am not even mine eyelid's lord without thee.

- 7 Strike us not, Varuṇa, with those dread weapons
which, Asura, at thy bidding wound the sinner.
Let us not pass away from light to exile. Scatter,
that we may live, the men who hate us.

1 *This laud* : the poet magnifies the importance of the worship which he offers to the Aditya Varuṇa, the great king over all, the god of natural, peaceful, moral order as contrasted with Indra the god of battles.

5 *Swell...thy spring of Order* : observe and strengthen thy statutes and ordinances from which life and all blessings flow.

- 8 O mighty Varuṇa, now and hereafter, even as of old,
will we speak forth our worship.
For in thyself, infallible god, thy statutes ne'er to be
moved are fixed as on a mountain.
- 9 Wipe out what debts I have myself contracted : let
me not profit, king, by gain of others.
Full many a morn remains to dawn upon us : in these,
O Varuṇa, while we live direct us.
- 10 O king, whoever, be he friend or kinsman, hath
threatened me affrighted in my slumber—
If any wolf or robber fain would harm us, therefrom,
O Varuṇa, give thou us protection.
- 11 May I not live, O Varuṇa, to witness my wealthy,
liberal, dear friend's destitution.
King, may I never lack well-ordered riches. Loud
may we speak, with heroes, in assembly.

HYMN XXIX.

Viṣvedevas.

- UPHOLDERS of the Law, ye strong Âdityas, remove
my sin like her who bears in secret.
You, Varuṇa, Mitra and all gods who listen, I call
to help me, I who know your goodness.
- 2 Ye, gods, are providence and ye are power : remove
ye utterly all those who hate us.
As givers of good things deal with us kindly : this
day be gracious to us and hereafter.
What service may we do you with our future, what
service, Vasus, with our ancient friendship ?
O Aditi, and Varuṇa and Mitra, Indra and Maruts,
make us well and happy.
- 4 Ye, O ye gods, are verily our kinsmen ; as such be
kind to me who now implore you.
Let not your car come slowly to our worship : of
kinsmen such as you ne'er let us weary.

1 *Like her who bears in secret* : as an unwedded mother abandons
her secretly born child in some distant place.

- 5 I singly have sinned many a sin against you, and ye chastised me as a sire the gambler.
Far be your nets, far, gods, be mine offences : seize me not like a bird upon her offspring.
- 6 Turn yourselves hitherward this day, ye holy, that fearing in my heart I may approach you.
Protect us, gods ; let not the wolf destroy us. Save us, ye holy, from the pit and falling.
- 7 May I not live, O Varuna, to witness my wealthy, liberal, dear friend's destitution.
King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

HYMN XXX.

Indra and others.

- THE streams unceasing flow to Indra, slayer of Ahi, Savitar, god, Law's fulfiller,
Day after day goes on the sheen of waters. What time hath past since they were first set flowing?
- 2 To him the wise his mother spake and told him who was about to offer food to Vṛitra.
Cutting their paths according to his pleasure day after day flow to their goal the rivers.
- 3 Aloft he stood above the airy region, and against Vṛitra shot his deadly missile.
Enveloped in a cloud he rushed upon him. Indra subdued the foe with sharpened weapons.

5 *As a sire the gambler* : as a father punishes his son for gambling.

Your nets : the nooses or snares which ye spread for the wicked.

1 *Savitar* : the Sun, as identical with Indra. The Scholiast explains the word here as the instigator or impeller of all.

What time hath passed ? : meaning that the waters are eternal.

2 The first hemistich is obscure. *His mother* : Aditi, the mother of Indra.

3 *Aloft he stood* ; Indra. See I. 32. *Enveloped in a cloud* ; referring to Vṛitra.

- 4 As with a bolt, Bṛihaspati, fiercely flaming, pierce
thou Vṛikadvaras', the Asura's, heroes.
Even as in time of old with might thou slewest, so
slay thou now our enemy, O Indra.
- 5 Cast down from heaven on high thy bolt of thunder
wherewith in joy thou smitest dead the foeman.
For gain of children make us thine, O Indra, of
many children's children and of cattle.
- 6 Whomso ye love his power ye aid and strengthen;
ye twain are the rich worshipper's advancers.
Graciously favour us, Indra and Soma; give us firm
standing in this time of danger.
- 7 Let him not vex me, tire me, make me slothful, and
never let us say, Press not the Soma:
The god who cares for me, gives gifts, supports me,
who comes with kine to me who pour libations.
- 8 Sarasvatī, protect us: with the Maruts allied thou
boldly conquerest our foemen,
While Indra does to death the daring chieftain of
Ṣaṇḍikas exulting in his prowess.
- 9 Him who waylays, yea, him who would destroy us,—
aim at him, pierce him with thy sharpened weapon.
Bṛihaspati, with arms thou slayest foemen: O king,
give up the spoiler to destruction.
- 10 Perform, O hero, with our valiant heroes the deeds
heroic which thou hast to finish.
Long have they been inflated with presumption: slay
them, and bring us hither their possessions.

4 *Vṛikadvaras*; supposed by Ludwig to be the king of the Ṣaṇḍikas, the hymn being a prayer for victory in an approaching battle with him. *The Asura*, would then mean king.

7 *Let him not*: may not Indra. The stanza is difficult. *Comes with kine*: referring to Indra who rewards his worshippers with gifts of cattle.

- 11 I craving joy address with hymn and homage your
 heavenly host, the company of Maruts,
 That we may gain wealth with full store of heroes,
 each day more famous, and with troops of children.

HYMN XXXI

Viṣvedevas.

- HELP, Varuṇa and Mitra, O ye twain allied with
 Vasus, Rudras, and Âdityas, help our car,
 When, as the wild birds of the forest from their home,
 so fly our horses forth, glad, eager for renown.
- 2 Yea, now ye gods of one accord speed on our car
 what time among the folk it seeks an act of might;
 When, hasting through the region with the stamp of
 hoofs, our swift steeds trample on the ridges of the
 earth.
- 3 Or may our Indra here, the friend of all mankind, com-
 ing from heaven, most wise, girt by the Marut host,
 Accompany, with aid untroubled by a foe, our car to
 mighty gain, to win the meed of strength.
- 4 Or may this Twashtar, god who rules the world with
 power, one-minded with the goddesses speed forth
 our car;
 Ilâ and Bhaga the celestial, Earth and Heaven, Pû-
 shan, Purandhi, and the Âṣvins, ruling lords.
- 5 Or, seen alternate, those two blessed goddesses,
 Morning and Night who stir all living things to act :
 While with my newest song I praise you both, O
 Earth, that from what moves not ye may spread
 forth threefold food.

11 This stanza I have translated like the rest of the hymn in eleven syllable lines instead of the twelve syllable lines which I elsewhere use for the Jagati verses.

1 *Help our car* : in the chariot-race.

4 *Purandhi* : meaning the intelligent, may be either an epithet of Pûshan or the name of a separate deity.

5 *I praise you both, O Earth* : i. e. O Heaven and Earth ; the pair being always regarded as closely connected, the mention of one is sufficient.

From what moves not : from plants as distinguished from animals.

- 6 We seek the praise of you who ever long for praise :
the dragon of the deep, the stormer of one foot,
Trita, Ribhukshan, Savitar, shall joy in us, and the
floods' swift child in our worship and our prayer.
- 7 These earnest prayers I pray to you, ye holy : to pay
you honour, living men have formed them,
Men fain to win the prize and glory. May they win,
as a car-horse might the goal, your notice.

HYMN XXXII.

Various deities.

- GRACIOUSLY further, O ye Heaven and Earth, this speech
striving to win reward, of me your worshipper.
First rank I give to you, immortal, high extolled ! I,
fain to win me wealth, to you the mighty pair.
- 2 Let not man's guile annoy us, secret or by day : give
not us up a prey to these calamities.
Sever not thou our friendship : think thereon for us.
This, with a heart that longs for bliss, we seek
from thee.
- 3 Bring hither with benignant mind the willing cow
teeming with plenteous milk, full, inexhaustible.
O thou invoked by many, day by day I urge thee
with my word, a charger rapid in his tread.
- 4 With eulogy I call on Râkâ swift to hear : may she,
auspicious, hear us, and herself observe.
With never-breaking needle may she sew her work,
and give a hero son most wealthy, meet for praise.

6 *The dragon of the deep* : Ahirbudhnya, who dwells in the depth of air. See I. 186. 5.

The stormer of one foot : probably a god presiding over storms. Or 'the unborn one-footed' the Sun. *Trita* : a Vedic god, appearing in connexion with Indra. *The floods' swift child* : Agni. For the other names see Index to Vol. I.

2 *These calamities* : some pressing troubles or imminent dangers not further specified. *From thee* : probably Indra.

4 *Râkâ* : the goddess presiding over the actual day of full moon, and apparently associated with child-birth.

- 5 All thy kind thoughts, O Rākā, lovely in their form,
wherewith thou grantest wealth to him who offers
gifts—
With these come thou to us this day benevolent, O
blessed one, bestowing food of thousand sorts.
- 6 O broad-tressed Sinīvālī, thou who art the sister of
the gods,
Accept the offered sacrifice, and, goddess, grant us
progeny.
- 7 With lovely fingers, lovely arms, prolific mother of
many sons—
Present the sacred gifts to her, to Sinīvālī queen of
men.
- 8 Her, Sinīvālī, her, Gungū, her, Rākā, her, Sarasvatī,
Indrāṇī to mine aid I call, and Varuṇāṇī for my weal.

HYMN XXXIII.

Rudra.

- FATHER of Maruts, let thy bliss approach us : ex-
clude us not from looking on the sunlight.
Let our brave son be mighty with the charger : may
we transplant us, Rudra, in our children.
- 2 With the most saving medicines which thou givest,
Rudra, may I attain a hundred winters.
Far from us banish enmity and hatred, and to all
quarters maladies and trouble.
- 3 Chief of all born art thou in glory, Rudra, armed
with the thunder, mightiest of the mighty.
Transport us over trouble to well-being : repel thou
from us all assaults of mischief.

6 *Sinīvālī* : a similar lunar goddess, who aids the birth of children.

8 *Gungū* : identified by Sâyana with Kuhû, another lunar goddess
or the day of conjunction when the moon rises invisible. *Indrāṇī*
and *Varuṇāṇī* are the consorts respectively of Indra and Varuṇa.

1 *Rudra* : See I. 114. *Mighty with the charger* : as a chariot-borne
warrior.

- 4 Let us not anger thee with worship, Rudra, ill praise,
strong god ! or mingled invocation.
Do thou with strengthening balms incite our heroes :
.I hear thee famed as best of all physicians.
- 5 May I with praise-songs win that Rudra's favour
who is adored with gifts and invocations.
Ne'er may the tawny god, fair-cheeked, and gracious,
swift-hearing, yield us to this evil purpose.
- 6 The strong begirt by Maruts hath refreshed me, with
most invigorating food, imploring.
As he who finds a shade in fervent sunlight may I,
uninjured, win the bliss of Rudra.
- 7 Where is that gracious hand of thine, O Rudra, the
hand that giveth health and bringeth comfort,
Remover of the woe that gods have sent us ? O
strong one, look thou on me with compassion.
- 8 To him the strong, great, tawny, fair-complexioned,
I utter forth a mighty hymn of praises.
We serve the brilliant god with adorations, we glo-
rify the splendid name of Rudra.
- 9 With firm limbs, multiform, the strong, the tawny
adorns himself with bright gold decorations :
The strength of godhead ne'er departs from Rudra,
him who is sovran of this world, the mighty.
- 10 Worthy, thou carriest thy bow and arrows, worthy,
thy many-hued and honoured necklace.

4 *With worship* : with imperfect worship. *Mingled invocation* : in which other gods also, who have no claim to the particular oblation, are addressed.

5 *Yield us to this evil purpose* : give us up to the malice of our enemy.

6 *The strong* : or the Bull, Rudra, accompanied by his sons the Maruts.

8 *Fair-complexioned* : The white complexion of Siva, the later representative of Rudra, has therefore, as Wilson observes, its origin in the Rigveda.

- Worthy, thou wieldest this tremendous power : a mightier than thou there is not, Rudra.
- 11 Praise him the chariot-borne, the young, the famous, fierce, slaying like a dread beast of the forest.
O Rudra, praised, be gracious to the singer : let thy darts spare us and smite down another.
- 12 I bend to thee as thou approachest, Rudra, even as a boy before the sire who greets him.
I praise thee bounteous giver, lord of heroes : give medicines to us as thou art lauded.
- 13 Of your pure medicines, O potent Maruts, those that are wholesomest and health-bestowing,
Those which our father Manu hath selected, I crave from Rudra for our gain and welfare.
- 14 May Rudra's missile turn aside and spare us, the great wrath of the impetuous one avoid us.
Turn, bounteous god, thy strong bow from our princes, and be thou gracious to our seed and offspring.
- 15 O tawny Bull, thus showing forth thy nature, as, god ! thou slayest not and art not angry,
Here, Rudra, listen to our invocation. Loud may we speak, with heroes, in assembly.

HYMN XXXIV.

Maruts.

THE Maruts of resistless might who love the rain,
loud singers, terrible like wild beasts in their strength,
Glowing like flames of fire, impetuous in career,
blowing the wandering rain-cloud, have disclosed the kine.

13 *Those which our father Manu hath selected* : Wilson observes that "this alludes to the vegetable seeds which Manu, according to the *Mahābhārata*, was directed to take with him into the vessel in which he was preserved at the time of the deluge."

14 *Our princes* : our wealthy patrons, the institutors of our sacrifices.

1 *Have disclosed the kine* : "give vent to its (collected) rain." Wilson.

- 2 They gleam with armlets as the heavens are decked
with stars, like cloud-born lightnings shine the
torrents of their rain,
Since the strong Rudra, O Maruts with brilliant
chests, engendered you within Pṛiṣṇi's resplendent side.
- 3 They drip like horses in the racings of swift steeds;
with the stream's rapid ears they hasten on their way.
Maruts with helms of gold, ye who make all things
shake, come with your spotted deer, one-minded,
to our food.
- 4 They have bestowed on Mitra all that live, to feed,
they who for evermore cause their swift drops to flow:
Whose steeds are spotted deer, whose riches never fail,
like horses in full speed, bound to the pole in works.
- 5 With brightly-flaming kine whose udders swell with
milk, with glittering lances on your unobstructed
paths,
O Maruts, of one mind, like swans who seek their
nests, come to the rapturous enjoyment of the
meath.

2 *Pṛiṣṇi's resplendent side*: Pṛiṣṇi the mother of the Maruts, probably 'the speckled cloud,' is, according to Sâyana, the Earth who in the form of a brindled cow was impregnated by Rudra.

3 *With the stream's rapid ears*: "The waves raised by the storm may be regarded as the ears with which the stream listens to the roaring of the tempest." Ludwig. Wilson, after Sâyana, paraphrases: "and they rush along with swift (horses) on the skirts of the sounding (cloud)."

4 The meaning of the first line is not clear. Wilson renders it: "The prompt-giving Maruts ever confer upon the (offerer of sacrificial) food, as upon a friend, all these (world-supporting) waters."

Bound to the pole in works: carrying on their appointed duties as horses draw the chariot to whose pole they are harnessed.

5 *With brightly-flaming kine*: clouds that emit flashes of lightning before they pour down their stores of fertilizing rain.

- 6 To these our prayers, O Maruts, come unanimous,
 come ye to our libations like the praise of men.
 Make it swell like a mare, in udder like a cow, and
 for the singer grace the song with plenteous strength.
- 7 Give us a steed, O Maruts, mighty in the car; pre-
 vailing prayer that brings remembrance day by
 day;
 Food to your praisers, to your bard in deeds of might
 give winning wisdom, power uninjured unsurpassed.
- 8 When the bright-chested Maruts, lavish of their
 gifts, bind at the time of bliss their horses to
 the cars,
 Then, as the milch-cow feeds her calf within the
 stalls, they pour forth food for all oblation-bring-
 ing men.
- 9 Save us, O Maruts, Vasus, from the injurer, the mor-
 tal foe who makes us looked upon as wolves.
 With chariot all aflame compass him round about :
 O Rudras, cast away the foeman's deadly bolt.
- 10 Well-known, ye Maruts, is that wondrous course of
 yours, when they milked Pṛiṣni's udder, close akin
 to her;
 Or when to shame the bard who lauded, Rudra's
 sons, ye the infallible brought Trita to decay.

6 *Like the praise of men* : which attends pious worshippers.

Make it swell : make our sacred song effectual, metaphorically full
 of milk.

7 *Brings remembrance* : makes the gods remember us.

10 Pṛiṣni here is the firmament, and her udder is the cloud from
 which the Maruts drew the rain. There is a very abrupt change from
 the second person to the third, from 'ye' to 'they.'

I can make nothing of the second hemistich. Wilson paraphrases
 it : "You (destroyed) the reviler of your worshipper, and (came),
 irresistible sons of Rudra, to Trita for the destruction of his enemies."
 Trita is said by Sāyaṇa to be a Rishi. Ludwig in his note on the
 passage takes Trita to be a name of the Soma.

- 11 We call you, such, great Maruts, following wonted ways, to the oblation paid to Vishṇu speeder-on.
With ladles lifted up, with prayer, we seek of them preëminent, golden-hued, the wealth which all extol.
- 12 They, the Daśagvas, first of all brought sacrifice : they at the break of mornings shall inspirit us.
Dawn with her purple beams uncovereth the nights, with great light glowing like a billowy sea of milk.
- 13 The Rudras have rejoiced them in the gathered bands at seats of worship as in purple ornaments.
They with impetuous vigour sending down the rain have taken to themselves a bright and lovely hue.
- 14 Soliciting their high protection for our help, with this our adoration we sing praise to them,
Whom, for assistance, like the five terrestrial priests, Trita hath brought to aid us hither on his car.
- 15 So may your favouring help be turned to us-ward, your kindness like a lowing cow approach us,
Wherewith ye bear your servant over trouble, and free your worshipper from scoff and scorning.

HYMN XXXV.

Son of Waters.

EAGER for strength my flow of speech I utter : may the floods' child accept my songs with favour.
Will not the rapid son of waters make them lovely, for he it is who shall enjoy them ?

11 *Vishṇu speeder-on* : who runs his rapid course round heaven. Sāyaṇa explains Vishṇu to mean 'the diffusive and desirable Soma.' Perhaps, as Ludwig thinks, sacrifice in general is intended, of which Vishṇu is the representative.

12 *The Daśagvas* : the Maruts are here said to have been the first performers of sacrifice, the true Daśagvas. The priests so called belonged originally to the race or school of Angiras.

14 The second hemistich is very obscure. Sāyaṇa's explanation (see Wilson) is altogether unsatisfactory.

1 *The floods' child* : or son of the waters, Apāmnāpāt, a name of Agni as born in the form of lightning from the waters of the aerial ocean or firmament. *Make them lovely* : grace them with acceptance.

- 2 To him let us address the song well-fashioned, forth
from the heart. Shall he not understand it?
The friendly son of waters by the greatness of god-
head hath produced all things existing.
- 3 Some floods unite themselves and others join them :
the sounding rivers fill one common storehouse.
Him pure, resplendent, offspring of the waters, the
waters pure have on all sides encompassed.
- 4 The never-sullen waters, youthful maidens, carefully
decking, wait on him the youthful.
He with bright rays shines forth in splendid beauty,
unfed with wood, in waters, oil-enveloped.
- 5 To him three dames are offering food to feed him,
goddesses to the god whom none may injure.
Within the waters hath he pressed, as hollows, and
drinks their milk who now are first made mothers.
- 6 Here was the horse's birth; his was the sunlight.
Savethou our princes from the oppressor's onslaught.
Him, indestructible, dwelling at a distance in forts
unwrought lies and ill spirits reach not.
- 7 He, in whose mansion is the teeming milch-cow,
swells the gods' nectar and eats noble viands.
The son of waters, gathering strength in waters
shines for his worshipper to give him treasures.
- 8 He who in waters with his own pure godhead shines
widely, law-abiding, everlasting—
Of him all other beings are the branches, and plants
are born of him with all their offspring.

5 *Three dames* : Ilâ, Sarasvatî, and Bhârâtî, the personifications of sacred prayer and worship. *Within the waters* : Agni dwelt within the waters as their unborn babe.

6 *Here was the horse's birth* : the production of the rapid lightning, or perhaps of the Sun; but the meaning is doubtful. The expression may, as Ludwig suggests, refer to the creation of the natural horse as a descendant of the original heavenly horse. *His was the sunlight* : Apâmnapât's or Agni's. *In forts unwrought* : in the castles of the clouds as opposed to the stone strong-holds of men.

- 9 The waters' son hath risen, and clothed in lightning
ascended up unto the curled cloud's bosom ;
And bearing with them his supremest glory the
youthful ones, gold-coloured, move around him.
- 10 Golden in form is he, like gold to look on, his colour
is like gold, the son of waters.
When he is seated fresh from golden birth-place those
who present their gold give food to feed him.
- 11 This the fair name and this the lovely aspect of him
the waters' son increase in secret.
Whom here the youthful maids together kindle, his
food is sacred oil of golden colour.
- 12 Him, nearest friend of many, will we worship with
sacrifice and reverence and oblation.
I make his back to shine, with chips provide him ; I
offer food and with my songs exalt him.
- 13 The Bull hath laid his own life-germ within them.
He sucks them as an infant, and they kiss him.
He, son of waters, of unfading colour, hath entered
here as in another's body.
- 14 While here he dwelleth in sublimest station, resplen-
dent with the rays that never perish,
The waters, bearing oil to feed their offspring, flow,
youthful ones, in wanderings about him.

9 *The youthful ones* : the rivers or waters of the aerial ocean.

10 *Golden in form* : when wearing the shape of lightning. *Those who present their gold* : the institutors of sacrifice who reward the priests.

11 *In secret* : Apâmnâpât, the celestial Agni, increases and grows strong without men seeing the process. The terrestrial Agni is kindled and tended by the sister fingers and fed with oil or clarified butter.

12 *Nearest friend of many* : lowest down, and so nearest to men, of all the gods. *Make his back to shine* : with butter offered in sacrifice.

13 *Within them* : within the waters. *The Bull* : apparently Agni himself.

As in another's body : that is, fire originally celestial as Apâmnâpât, has come to men as terrestrial and sacrificial fire.

- 15 Agni, I gave good shelter to the people, and to the princes goodly preparation.

Blessed is all that gods regard with favour. Loud may we speak, with heroes, in assembly.

HYMN XXXVI.

Various Gods.

WATER and milk hath he endued, sent forth to thee :
the men have drained him with the filters and
the stones.

Drink, Indra, from the Hotar's bowl—first right is
thine—Soma hallowed and poured with Vashaṭ and
Svâhâ.

- 2 Busied with sacrifice, with spotted deer and spears,
gleaming upon your way with ornaments, yea, our
friends,

Sitting on sacred grass, ye sons of Bharata, drink
Soma from the Potar's bowl, O men of heaven.

- 3 Come unto us, ye swift to listen : as at home upon
the sacred grass sit and enjoy yourselves.

And, Twasṭar, well-content be joyful in the juice
with gods and goddesses in gladsome company.

15 As the result of my hymns to Agni our people have dwelt
safely, and our wealthy men have been enabled to offer well-conducted
sacrifices.

1 The Soma-juice has been pressed out with the stones, strained
through the filters, and then mixed with water and milk before it is
offered to Indra. *The Hotar's bowl*: the sacred vessel held by the
Hotar or Hotri one of the chief officiating priests.

Vashaṭ and *Svâhâ*, meaning respectively 'may he (Agni) bear it
(to the gods)' and Ave! or Hail! are words of consecration and bles-
sing used when oblations are offered.

2 *Sons of Bharata*: the Maruts, sons of Rudra the Warrior. *Potar*:
etymologically, Cleanser, is the title of another of the priests.

- 4 Bring the gods hither, sage, and offer sacrifice: at the three altars seat thee willingly, O priest.
Accept for thy delight the proffered Soma meath: drink from the Kindler's bowl and fill thee with thy share.
- 5 This is the strengthener of thy body's manly might: strength, victory for all time are placed within thine arms.
Pressed for thee, Maghavan, it is offered unto thee: drink from the chalice of this Brahman, drink thy fill.
- 6 Accept the sacrifice; mark, both of you, my call: the priest hath seated him after the ancient texts.
My prayer that bids them come goes forth to both the kings: drink ye the Soma meath from the Director's bowl.

HYMN XXXVII.

Various Gods.

- Enjoy thy fill of meath out of the Hotar's cup:
Adhvaryus, he desires a full draught poured for him.
Bring it him: seeking this he gives. Granter of Wealth, drink Soma with the Ritus from the Hotar's cup.
- 2 He whom of old I called on, him I call on now. He is to be invoked; his name is He who Gives.
Here brought by priests is Soma meath. Granter of Wealth, drink Soma with the Ritus from the Hotar's cup.

4 *Sage*: Agni. *The Kindler*: the Agnidh, the priest who lights the fire. *The three altars*: of the Gârhapatya, Âhavanîya, and Dâkshîṇa fires.

6 *Both the kings*: Mitra and Varuṇa. *The Director*: Praṣîstar, another priest, first assistant of the Hotar.

1 Agni is addressed as Dravinodâs or Wealth-giver. *Adhvaryus*: ministering priests. *The Ritus*: the Seasons or the deities presiding over the Seasons. See I. 15.

- 3 Fat may the horses be wherewith thou speedest on :
Lord of the Wood, unharmed, strengthen thou
thyself.

Drawing and seizing, bold one, thou who grantest
wealth, drink Soma with the Ritus from the
Neshtar's cup.

- 4 From Hotar's cup and Potar's he hath drunk and
joyed : the proffered food hath pleased him from
the Neshtar's bowl.

The fourth cup undisturbed, immortal, let him drink
who giveth wealth, the cup of the wealth-giving
god.

- 5 Yoke, O ye twain, to-day your hero-bearing car swift-
moving hitherward : your loosing place is here.

Mix the oblations, then come hither with the meath,
and drink the Soma, ye rich in abundant strength.

- 6 Agni, accept the fuel and our offered gift : accept the
prayer of men, accept our eulogy.

Do thou with all, with Ritu, O thou excellent, fain,
make the great gods all fain taste the gift we
bring.

HYMN XXXVIII.

Savitar.

UPRISEN is Savitar, this god, to quicken, priest who
neglects not this most constant duty.

To the gods, verily, he gives rich treasure and blesses
him who calls them to the banquet.

3 *Lord of the Wood* : Agni, regarded as the king of plants. *The Neshtar's cup* : the Neshtar is the priest who leads forward the wife of the sacrificer.

5 *O ye twain* : Asvins.

6 *With all, with Ritu* : the meaning is, apparently, with all the Ritus but Ritu in the text is in the singular number.

1 *To quicken* : the meaning of Savitar, as a name of the Sun, being the great generator or vivifier. *Priest* : or, perhaps, the supporter.

- 2 Having gone up on high, the god broad-handed
spreads his arms widely forth that all may mark
him.
Even the waters bend them to his service : even this
wind rests in the circling region.
- 3 Though borne by swift steeds he will yet unyoke them :
e'en the fleet chariot hath he stayed from going.
He hath checked e'en their haste who glide like ser-
pents. Night closely followed Savitar's dominion.
- 4 What was spread out she weaves afresh, re-weaving :
the skilful leaves his labour half-completed.
He hath arisen from rest and parted seasons : Savitar
hath approached, god, holy-minded.
- 5 Through various dwellings, through entire existence,
spreads, manifest, the household light of Agni.
The mother gives her son the goodliest portion, and
Savitar hath sped to meet his summons.

3 *Their haste who glide like serpents* : the speed of the fleet-footed horses who draw the chariot of the Sun.

4 The meaning of this stanza is obscure. I have given what appears to be the sense of the words as they stand, but the verse, as a whole, is scarcely intelligible. Wilson, following Sâyana, paraphrases it thus : " She (Night), enwraps the extended (world) like (a woman) weaving (a garment) : the prudent man lays aside the work he is able (to execute) in the midst (of his labour) : but all spring up (from repose) when the divine, unwearied Sun, who has divided the seasons, again appears." Roth takes *aramatîh*, which I have rendered by 'holy-minded' as a substantive, the Genius of Devotion, and translates : " Again had the Weaver (Aramati) drawn in what she had spun out (the web or tissue of devotion and sacrifice), the devout man had left off in the midst of his task (at the approach of night) ; then Aramati arises anew and arranges the seasons : the divine Savitar is present (i. e. morning returns)."

5 *The mother* : Ushas or Dawn assigns to *her son* Agni the Agni-hotra rite which is performed at day-break, and Savitar, or the rising Sun, is present at the ceremony after the lighting of the sacrificial fire. Thus Agni is honoured by deities in heaven as well as by men on earth.

- 6 He comes again, unfolded, fain for conquest: at home was he, the love of all things moving.
Each man hath come leaving his evil doings, after the godlike Savitar's commandment.
- 7 The wild beasts spread through desert places seeking their watery share which thou hast set in waters.
The woods are given to the birds. These statutes of this god Savitar none disobeyeth.
- 8 With utmost speed, in restless haste at sunset Varuṇa seeks his watery habitation.
Then seeks each bird his nest, each beast his lodging.
In due place Savitar hath set each creature.
- 9 Him whose high law not Varuṇa nor Indra, not Mitra, Aryaman nor Rudra breaketh,
Nor evil-hearted fiends, here for my welfare him I invoke, god Savitar, with worship.
- 10 May they who strengthen bliss, and thought and wisdom, and the Dames' Lord and Narāsaṇsa aid us.
That good may come to us and wealth be gathered, may we be Savitar the god's beloved.
- 11 So come to us our hearts' desire, the bounty bestowed by thee, from heaven and earth and waters,
That it be well with friends and those who praise thee, and, Savitar, with the loud-lauding singer.

6 *He comes again*: Agni, re-kindled in the morning, resumes his full power. He, whom all living beings love, was present, but latent, during the night.

7 Savitar provides for the wild beasts of the desert and for the birds of the air.

8 Though not generally regarded in the Veda as the god of the ocean, Varuṇa is yet frequently connected with the waters, either of the firmament or of earth.

10 *They who strengthen bliss*: the gods in general. *The Dames' Lord*: the guardian of the consorts of the gods, Twasṭar, who is generally represented as attending or attended by them.

Narasaṇsa: 'the desire of men,' a name of Agni.

HYMN XXXIX.

Aṣvins.

- SING like the two press-stones for this same purpose ;
 come like two misers to the tree of treasure ;
 Like two laud-singing Brahmans in the assembly,
 like the folk's envoys called in many places.
- 2 Moving at morning like two car-borne heroes, like to
 a pair of goats ye come electing ;
 Like two fair dames embellishing their bodies, like a
 wise married pair among the people.
- 3 Like to a pair of horns come first to us-ward, like to
 a pair of hoofs with rapid motion ;
 Come like two Chakwās in the grey of morning,
 come like two chariot wheels at dawn, ye mighty.
- 4 Bear us across the rivers like two vessels, save us as
 ye were yokes, naves, spokes, and fellies.
 Be like two dogs that injure not our bodies ; pre-
 serve us, like two crutches, that we fall not.

1 In this hymn the Aṣvins are compared to a number of objects, animate and inanimate, in many of which the only point of resemblance is duality.

Sing like the two press-stones : may your auspicious brightness as you approach be as clear as the ringing sound of the press-stones, and may similar blessings reward the worshippers.

Like two misers to the tree of treasure : as misers come to dig up the gold they have buried at the foot of a tree, so come ye to the libation made of the juice of the precious Soma plant. *The folk's envoys* : the messengers whom the institutors of sacrifices send to the priests when they wish to secure their services.

2 *Ye come electing* : to choose and accept the offerings made.

3 *Chakwās* : the Chakravāka, or as it is now called in Hindī, the Chakwā, is a bird frequently mentioned in later poetry as a type of love and constancy. The male bird and his mate are condemned to spend their nights on opposite banks of a river, and are allowed to meet again in the early morning. The English name of the bird is Brahmany duck. Chakwā is properly the male bird, and Chakwī the female.

- 5 Like two winds aging not, two confluent rivers, come
with quick vision like two eyes before us.
Come like two hands most helpful to the body, and
guide us like two feet to what is precious.
- 6 Even as two lips that with the mouth speak honey,
even as two breasts that nourish our existence,
Like the two nostrils that protect our being, be to
us as our ears that hear distinctly.
- 7 Like two hands give ye us increasing vigour; like
heaven and earth constrain the airy regions.
Aṣvins, these hymns that struggle to approach you,
sharpen ye like an axe upon a whetstone.
- 8 These prayers of ours exalting you, O Aṣvins, have
the Gṛitsamadas, for a laud, made ready.
Welcome them, O ye heroes, and come hither. Loud
may we speak, with brave men, in assembly.

HYMN XL.

Soma and Pūshan.

- SOMA and Pūshan, parents of all riches, parents of
earth and parents of high heaven,
You twain, brought forth as the whole world's pro-
tectors, the gods have made centre of life eternal.
- 2 At birth of these two gods all gods are joyful: they
have caused darkness, which we hate, to vanish.
With these, with Soma and with Pūshan, Indra
generates ripe warm milk in the raw milch-cows.
- 3 Soma and Pūshan, urge your chariot hither, the
seven-wheeled car that measures out the region,
That stirs not all, that moves to every quarter, five-
reined and harnessed by the thought, ye mighty.

1 *Soma* addressed in this hymn is the god who represents and animates the juice of the Soma plant. See I. 18. 4.

Pūshan: a solar deity who protects and multiplies cattle and other property. See I. 42.

2 *Ripe warm milk*: See I. 62. 9.

3 *That stirs not all*: that moves and influences the highest beings only.

- 4 One in the heaven on high hath made his dwelling,
on earth and in the firmament the other.
May they disclose to us great store of treasure, much-
longed-for, rich in food, source of enjoyment.
- 5 One of you twain is parent of all creatures, the other
journeys onward all-beholding.
Soma and Pûshan, aid my thought with favour : with
you may we o'ercome in all encounters.
- 6 May Pûshan stir our thought, the all-impelling, may
Soma lord of riches grant us riches.
May Aditi the perfect goddess aid us. Loud may
we speak, with heroes, in assembly.

HYMN XLI.

Various Deities.

- O VÂYU, come to us with all the thousand chariots
that are thine,
Team-borne, to drink the Soma-juice.
- 2 Drawn by thy team, O Vâyu, come; to thee is
offered this, the bright.
Thou visitest the presser's house.
- 3 Indra and Vâyu, drawn by teams, ye heroes, come
to-day and drink
Of the bright juice when blent with milk.
- 4 This Soma hath been shed for you, Law-strengthen-
ers, Mitra, Varuna !
Listen ye here to this my call.

4 *One in the heaven on high* : Pûshan, as a celestial god. *The other* : Soma, who dwells on earth in plants, and in the firmament as the moon.

5 *One of you* : Soma. With allusion, perhaps, to the libations of Soma-juice which produce the rain upon which the production and growth of all creatures depend. *All-beholding* : as a solar deity, or the Sun.

1 Vâyu, the god of wind, is addressed in the first two stanzas. In those that follow the poet invokes Indra and Vâyu, Mitra and Varuna, the Âṣvins, Indra, the Viṣvedevas, Sarasvatî, and Heaven and Earth.

- 5 Both kings who never injure aught seat them in
their supremest home,
The thousand-pillared, firmly-based.
- 6 Fed with oblation, sovran kings, Âdityas, lords of
liberal gifts,
They wait on him whose life is true.
- 7 With kine, Nâsatyas, and with steeds, come, Aṣvins,
Rudras, to the house
That will protect its heroes well ;
- 8 Such, wealthy gods ! as none afar nor standing nigh
to us may harm,
Yea, no malicious mortal foe.
- 9 As such, O longed-for Aṣvins, lead us on to wealth
of varied sort,
Wealth that shall bring us room and rest.
- 10 Verily Indra, conquering all, driveth e'en mighty
fear away,
For firm is he and swift to act.
- 11 Indra be gracious unto us : sin shall not reach us
afterward,
And good shall be before us still.
- 12 From all the regions of the world let Indras end security,
The foe-subduer, swift to act.
- 13 O all ye gods, come hitherward : hear this mine
invocation, seat
Yourselves upon this sacred grass.
- 14 Among the Sunahotras strong for you is this sweet
gladdening draught :
Drink ye of this delightful juice.
- 15 Ye Maruts led by Indra, gods with Pūshan for your
bounteousness,
Hear all of you this call of mine.

14 *Among the Sunahotras*: the family of which Gritsamâda, the Rishi of the hymn, was a member.

15 *With Pūshan for your bounteousness*: that is, among whom Pūshan is the most liberal giver of good gifts; or the meaning may be, whose benefactor is Pūshan.

- 16 Best mother, best of rivers, best of goddesses,
Sarasvatî,
We are, as 'twere, of no repute : dear mother, give
thou us renown.
- 17 In thee, Sarasvatî, divine, all generations have their
stay.
Be glad with Sunahotra's sons : O goddess grant us
progeny.
- 18 Enriched with sacrifice, accept, Sarasvatî, these
prayers of ours,
Thoughts which Gritsamadas beloved of gods bring,
holy one, to thee.
- 19 Ye who bless sacrifice, go forth, for verily we choose
you both,
And Agni who conveys our gifts.
- 20 This our effectual sacrifice, reaching the sky, shall
Heaven and Earth
Present unto the gods to-day.
- 21 In both your laps, ye guileless ones, the holy gods
shall sit them down
To-day to drink the Soma here.

HYMN XLII.

Kapinjala.

TELLING his race aloud with cries repeated, he sends
his voice out as his boat a steersman.
O bird, be ominous of happy fortune : from no side
may calamity befall thee.

16 *Sarasvatî* : See I. 3. 10.

19 *Ye who bless sacrifice* : according to Sâyana, the two *havirdhânas* or vehicles on which the Soma and other offerings are put, and which are supposed to represent Heaven and Earth, are addressed. It is more likely, as Ludwig suggests, that Agni and the human priest are intended. "We choose you both, thee, the human priest, and Agni the god."

This Hymn is said to be addressed to Indra in the form of a *kapinjala*, the bird which we call the Francoline partridge.

1 *He* : the *kapinjala*.

- 2 Let not the falcon kill thee, nor the eagle: let not the arrow-bearing archer reach thee.
Still crying in the region of the Fathers, speak here auspicious, bearing joyful tidings.
- 3 Bringing good tidings, bird of happy omen, call thou out loudly southward of our dwellings,
So that no thief, no sinner may oppress us. Loud may we speak, with heroes, in assembly.

HYMN XLIII.

Kapinjala.

HERE on the right sing forth chanters of hymns of praise, even the winged birds that in due season speak.

He, like a Sâma-chanter utters both the notes, skilled in the mode of Trishṭup and of Gâyatri.

- 2 Thou like the chanter-priest chantest the Sâma, bird; thou singest at libations like a Brahman's son.
Even as a vigorous horse when he comes near the mare, announce to us good fortune, bird, on every side, proclaim in all directions happy luck, O bird.

2 *In the region of the Fathers*: towards the quarter where the Fathers, Pitaras, or spirits of deceased ancestors dwell, that is, the south, the cry of birds from that quarter being regarded as auspicious.

This hymn is said to be addressed, like the preceding, to Indra in the form of a kapinjala or Francoline partridge.

1 *Sâma-chanter*: the Udgâtar, one of the four chief priests whose duty is to chant the hymns of the Sâmaveda. *Both the notes*: a high and a middle. *Trishṭup*: the measure consisting of forty-four syllables in a verse or stanza; four Pâdas or demi-hemistichs of eleven syllables each. *Gâyatri*: the measure consisting of twenty-four syllables in a stanza, three lines of eight syllables each, or one line of sixteen and one of eight.

2 *A Brahman's son*: the Brahmaputra, or Brahman-priest's son, is said to be the same as the Brâhmanâchchhansî, one of the sixteen priests, who recites the *mantra* that is not to be sung or chanted.

3 When singing here, O bird, announce good luck to us,
and when thou sittest still think on us with kind
thoughts.

When flying off thou singest thou art like a lute.
With brave sons in assembly may we speak
aloud.

BOOK THE THIRD.

HYMN I.

Agni.

- THOU, Agni, who wilt have the strong, hast made me
the Soma's priest, to worship in assembly.
Thou shinest to the gods, I set the press-stones. I
toil; be joyful in thyself, O Agni.
- 2 East have we turned the rite; may the hymn aid it.
With wood and worship shall they honour Agni.
From heaven the synods of the wise have learnt it:
e'en for the quick and strong they seek advancement.

The Hymns of Book III. are ascribed to the Rishi Viśvāmitra or to members of his family. Viśvāmitra holds an important place in Indian tradition, according to which he was born a Kshatriya, but by the virtue of his intense austerities raised himself to the Brāhman caste. The rivalry between Viśvāmitra and the Rishi Vasishṭha is alluded to in many passages of the R̥gveda, and it is thought that as caste distinctions had not at that time become fixed, the later stories on the subject of this rivalry may have rested on a Vedic legend which says that king Sudās, having employed Vasishṭha as his domestic priest, allowed on various occasions Viśvāmitra also to officiate, which led to jealousies and quarrels between these two functionaries. The story of Viśvāmitra is told at full length in the *Rāmāyaṇa*, I. 51-55. (Schlegel's edition, and Griffith's translation).

The first and eleven following hymns are ascribed to Viśvāmitra himself.

1 *East have we turned the rite*: towards the region of the gods; "we have performed a successful sacrifice." Wilson.

2 *The quick and strong*: Agni, according to Sāyaṇa. Ludwig suggests that 'the quick, or clever' may mean the priest, and 'the strong' the warrior, the Maghavan or institutor of the sacrifice.

- 3 The prudent, he whose will is pure, brought welfare,
allied by birth to Heaven and Earth in kinship.
The gods discovered in the midst of waters beautiful
Agni with the sisters' labour.
- 4 Him, blessed one, the seven strong floods augmented,
him white at birth and red when waxen mighty.
As mother mares run to their new-born youngling,
so at his birth the gods wondered at Agni.
- 5 Spreading with radiant limbs throughout the region,
purging his power with wise purifications,
Robing himself in light, the life of waters, he spreads
abroad his high and perfect glories.
- 6 He sought heaven's mighty ones, the unconsuming,
the unimpaired, not clothed and yet not naked.
Then they, ancient and young, who dwell together,
seven sounding rivers, as one germ received him.
- 7 His piles, assuming every form, are scattered where
flow sweet waters, at the spring of fatness;
There stood the milch-kine with full-laden udders,
and both paired mighty mothers of the wondrous.
- 8 Carefully cherished, son of strength, thou shonest
assuming lasting and refulgent beauties.
Full streams of fatness and sweet juice descended,
there where the mighty one grew strong by wisdom.

3 *The prudent*: all-knowing Agni, son of Heaven and Earth.

With the sisters' labour: the meaning is not clear. Ludwig suggests *upasi* instead of *apasi*; 'in the sisters' bosom,' in the depth of the sister rivers.

6 *Heaven's mighty ones*: the waters above the firmament, the seven rivers of the next hemistich. *Not clothed and yet not naked*: having only the lucid waters for robes.

7 *His piles*: the heaped clouds. *Spring of fatness*: the place whence the fertilizing rain flows. *The milch-kine* also are the laden clouds, and the *paired mighty mothers* are Heaven and Earth, the parents of the wondrous Agni.

- 9 From birth he knew even his father's bosom, he set
his voices and his streams in motion ;
Knew him who moved with blessed friends in secret,
with the young dames of heaven. He stayed not
hidden.
- 10 He nursed the infant of the sire and maker : alone
the babe sucked many a teeming bosom.
Guard, for the bright and strong, the fellow-spouses
friendly to men and bound to him in kinship.
- 11 The mighty one increased in space unbounded ; full
many a glorious flood gave strength to Agni.
Friend of the house, within the lap of Order lay
Agni, in the sister rivers' service.
- 12 As keen supporter where great waters gather, light-
shedder whom the brood rejoice to look on ;
He who begat, and will beget, the dawn-lights, most
manly, child of floods, is youthful Agni.
- 13 Him, varied in his form, the lovely infant of floods
and plants the blessed wood hath gendered.
Gods even, moved in spirit, came around him, and
served him at his birth, the strong, the wondrous.

9 *His father's bosom* : his father, according to Sâyana, is the firmament; but as the firmament is not represented in the Veda as a god, Dyaus, or Twashtar, is probably intended, as Ludwig suggests.

The *blessed friends* must be the Ribhus, and the *young dames* the Gnâs or consorts of the gods. *He stayed not hidden* : refers not to Agni but to his father, Twashtar.

10 *He* : the father. *Many a swelling bosom* : of the celestial Waters.

The bright and strong : Agni. *The fellow-spouses* : Heaven and Earth, or Night and Morning.

11 *In the sister rivers' service* : or in their bosom, if *upasi* may be read for *apasi*.

12 *The brood* : par excellence, the host of Maruts.

13 *The blessed wood* : one of the fire-sticks by which Agni is kindled.

- 14 Like brilliant lightnings, mighty luminaries accompany the light-diffusing Agni,
Waxen, as 'twere in secret, in his dwelling, while in the boundless stall they milk out Amrit.
- 15 I sacrificing serve thee with oblations and crave with longing thy good will and friendship.
Grant, with the gods, thy grace to him who lauds thee, protect us with thy rays that guard the homestead.
- 16 May we, O Agni, thou who leadest wisely, thy followers and masters of all treasures,
Strong in the glory of our noble offspring, subdue the godless when they seek the battle.
- 17 Ensign of gods hast thou become, O Agni, joy-giver, knower of all secret wisdom.
Friend of the homestead, thou hast lightened mortals : car-borne thou goest to the gods, fulfilling.
- 18 Within the house hath sate the king immortal of mortals, filling full their sacred synods.
Bedewed with holy oil he shineth widely, Agni, the knower of all secret wisdom.
- 19 Come unto us with thine auspicious friendship, come speeding, mighty, with thy mighty succours.
Grant us abundant wealth that saves from danger, that brings a good repute, a glorious portion.
- 20 To thee who art of old these births, O Agni, have I declared, the ancient and the later.
These great libations to the strong are offered : in every birth is Jâtavedâs established.

14 *The boundless stall* : limitless aerial space. *Amrit* : water, according to Sâyana.

17 *Thou goest to the gods, fulfilling* : completing our sacrifices and making them effectual.

20 *In every birth is Jâtavedâs established* : Agni who knows all life is appointed in every generation as the great high priest who mediates between gods and men.

- 21 Stablished in every birth is Jâtavedās, kindled perpetual by the Viśvāmitras.
 May we rest ever in the loving-kindness, in the auspicious grace of him, the holy.
- 22 This sacrifice of ours do thou, O mighty, O truly wise, bear to the gods rejoicing.
 Grant us abundant food, thou priestly herald, vouchsafe to give us ample wealth, O Agni.
- 23 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels.
 To us be born a son, and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN II.

Agni.

- To him, Vaiśvānara, who strengthens holy law, to Agni we present our praise like oil made pure.
 With thoughtful insight human priests bring him anear, our herald from of old, as an axe forms a car.
- 2 He made the heaven and earth resplendent by his birth: child of two mothers he was meet to be implored,
 Agni, oblation-bearer, gracious, ever young, infallible, rich in radiant light, the guest of men.
- 3 Within the range of their surpassing power, by might, the gods created Agni with inventive thought.
 I, eager to win strength, address him, like a steed, resplendent with his brilliance, with his ample light.
- 4 Eager to gain, we crave from him the friendly god strength confident, choice-worthy, meet to be extolled:

1 *Vaiśvānara*: Agni who belongs to all men; the god of all Āryan families.

Our praise: literally 'the wish,' explained by Sayana as *stutim*, that is the praise which thou wishest for and which we now offer.

2 *Child of two mothers*: of Heaven and Earth, or of the two fire-sticks.

The Bhrigus' bounty, willing, strong with sages' lore,
even Agni shining forth with light that comes
from heaven.

5 For happiness, men, having trimmed the sacred grass,
set Agni glorious for his strength before them here ;
Yea, with raised ladles, him bright, dear to all the gods,
perfecting aims of works, Rudra of solemn rites.

6 Around thy dwelling-place, O brightly-shining priest,
are men at sacrifice whose sacred grass is trimmed.
Wishing to do thee service, Agni, they are there,
desirous of thy friendship : grant them store of
wealth.

7 He hath filled heaven and earth and the great realm
of light, when at his birth the skilful held him in
their hold.

He like a horse is led forth to the sacrifice, sage,
graciously inclined, that he may win us strength.

8 Honour the oblation-bearer, him who knows fair rites,
serve ye the household friend who knows all things
that be.

He drives the chariot of the lofty ordinance : Agni,
most active, is the great high priest of gods.

9 They who are free from death, fain for him, purified
three splendours of the mighty Agni, circling all.
To man, for his enjoyment, one of these they gave :
the other two have passed into the sister sphere.

4 *The Bhrigus' bounty* : Agni, the treasure which the Bhrigus received from Mâtariṣvan and bestowed on other men.

5 *Rudra* : here a synonym of Agni. See I. 27. 10.

7 *He* : Agni. *The skilful* : the priests.

8 *He drives the chariot* : he is the leader of sacrifice ordained by holy law.

9 *They who are free from death* : the immortal gods. *Three splendours* : with reference to his appearance as the Sun, the lightning, and domestic fire, the last of which is given to man as his own special possession.

- 10 Man's sacrificial food hath sharpened like an axe, for brightness, him the sage of men, the people's lord.
 Busied with sacred rites he mounts and he descends.
 He hath laid down his vital germ within these worlds.
- 11 He stirs with life in wombs dissimilar in kind, born as a lion or a loudly-bellowing bull :
 Vaisvânara immortal with wide-reaching might, bestowing goods and wealth on him who offers gifts.
- 12 Vaisvânara, as of old, mounted the cope of heaven, heaven's ridge, well greeted by those skilled in noble songs.
 He, as of old, producing riches for the folk, still watchful, traverses the common way again.
- 13 For new prosperity we seek to Agni, him whose course is splendid, gold-haired, excellently bright,
 Whom Mâtariśvan stablished, dweller in the heaven, meet for high praise and holy, sage and true to Law.
- 14 As pure and swift of course, beholder of the light, who stands in heaven's bright sphere a sign, who wakes at dawn,
 Agni, the head of heaven, whom none may turn aside—to him the powerful one with mighty prayer we seek.
- 15 The cheerful priest, the pure, in whom no guile is found, friend of the house, praise-worthy, dear to all mankind,
 Fair to behold for beauty like a splendid car,—Agni the friend of men we ever seek for wealth.

10 *Within these worlds* : the germ of fire is always latent in the fire-sticks or two pieces of wood which are employed to produce the flame.

11 *Born as a lion*, destructive and voracious, and as a *loudly-bellowing bull*, with reference to his strength and the roar of his flames.

12 *The common way* : the path of the gods, which as the Sun he travels over.

14 *Who wakes at dawn* : when re-kindled for the morning sacrifice.

HYMN III.

Agni.

To him who shines afar, Vaiṣvânara, shall bards give
precious things that he may go on certain paths :
For Agni the immortal serves the deities, and there-
fore never breaks their everlasting laws.

- 2 He, wondrous envoy, goes between the earth and
heaven, firm-seated as the herald, great high priest
of men.

He compasseth with rays the lofty dwelling-place,
Agni, sent forward by the gods, enriched with prayer.

- 3 Sages shall glorify Agni with earnest thoughts, en-
sign of sacrifice, who fills the synod full ;

In whom the singers have stored up their holy acts :
to him the worshipper looks for joy and happiness.

- 4 The sire of sacrifice, great god of holy bards, Agni,
the measure and the symbol of the priests,

Hath entered heaven and earth that show in varied
form : the sage whom many love rejoiceth in his
might.

- 5 Bright Agni with the bright car, lord of green do-
mains, Vaiṣvânara dweller in the floods, who finds
the light,

Pervading, swift and wild, encompassed round with
powers, him very glorious have the gods establish-
ed here.

- 6 Agni, together with the gods and Manu's folk by
thought extending sacrifice in varied form,

Goes, car-borne, to and fro with those who crown
each rite, the fleet, the household friend, who turns
the curse aside.

1 *That he may go on certain paths* : may constantly visit men.

2 *The lofty dwelling-place* : the hall or chamber in which sacrifice is
celebrated.

5 *Lord of green domains* : who has dominion over bushes and trees.

6 *To and fro* : between heaven and earth. *Those who crown each
rite* : the gods who make sacrifices effectual.

- 7 Sing, Agni, for long life to us and noble sons : teem thou with plenty, shine upon us store of food.
Increase the great man's strength, thou ever vigilant :
thou, longing for the gods, knowest their hymns full well.
- 8 The mighty one, lord of the people and their guest,
the leader of their thoughts, devoted friend of priests,
Our solemn rites' announcer, Jâtavedâs, men with
worship ever praise, with urgings for their weal.
- 9 Agni the god resplendent, giver of great joy, hath
on his lovely car compassed the lands with might.
Let us with pure laudations honour in his house the
high laws of the nourisher of multitudes.
- 10 I celebrate thy glories, O Vaisvânara, wherewith
thou, O far-sighted god, hast found the light.
Thou filledst at thy birth both worlds, the earth and
heaven : all this, O Agni, hast thou compassed of
thyself.
- 11 By his great skill the sage alone hath brought to
pass a great deed, mightier than Vaisvânara's won-
drous acts.
Agni sprang into being, magnifying both his parents,
Heaven and Earth, rich in prolific seed.

HYMN IV.

Âpris.

Be friendly with each kindled log of fuel, with every
flash bestow the boon of riches.
Bring thou the gods, O god, unto our worship : serve,
well-inclined, as friend thy friends, O Agni.

7 *The great man's strength* : the strength of the eminent man who is the institutor of the sacrifice.

11 The first hemistich of this stanza is somewhat obscure. Sâya-
na's paraphrase as given by Wilson is : " From acts that are accept-
able to Vaisvânara comes great (wealth) ; for he, the sage (Agni) alone,
bestows (the reward) of zeal in (the performance of) his worship."

The Âpris who are said to be the deities of this hymn are the
divine or deified beings and objects to which the propitiatory verses

- 2 Agni whom daily Varuṇa and Mitra the gods bring
thrice a day to this our worship,
Tanûnapât, enrich with meath our service that dwells
with holy oil, that offers honour.
- 3 The thought that bringeth every boon proceedeth to
worship first the priest of the libation,
That we may greet the strong one with our homage.
Urged, may he bring the gods, best sacrificer.
- 4 On high your way to sacrifice was made ready; the
radiant flames went upward to the regions.
Full in the midst of heaven the priest is seated: strew
we the sacred grass where gods may rest them.
- 5 Claiming in mind the seven priests' burnt-oblations,
inciting all they came in settled order.
To this our sacrifice approach the many who show in
hero beauty at assemblies.
- 6 Night and Dawn, lauded, hither come together, both
smiling, different are their forms in colour,
That Varuṇa and Mitra may accept us, and Indra,
girt by Maruts, with his glories.
- 7 I crave the grace of heaven's two chief invokers: the
seven swift steeds joy in their wonted manner.

are addressed. The hymn, as Wilson remarks, "is more complicated and obscure than any of the preceding addressed to the Âpries, except Sûkta III. of the Second Maṇḍala [II. 3.], to which it bears the nearest analogy: they are both perhaps of somewhat later date than the others."

2 *Tanûnapât*: a name of Agni; 'child of thyself.' See I. 12. 2.

4 *Your way*: a path for Agni and the *Barhis* or sacred grass, the god and the deified object addressed in the stanza.

In the midst of heaven: in the centre of the radiant hall of sacrifice, as Sâyaṇa explains it.

5 This stanza refers to the deified doors of the hall of sacrifice, and to the deities who preside over them.

7 *Heaven's two chief invokers*: Agni and perhaps Varuṇa. See I. 13. 8.

The seven swift steeds: seven ministering priests.

- These speak of truth, praising the truth eternal,
 thinking on Order as the guards of Order.
- 8 May Bhârâtî with all her sisters, Ilâ accordant with
 the gods, with mortals Agni,
 Sarasvatî with all her kindred rivers, three goddesses
 —come to this grass and be seated.
- 9 Well pleased with us do thou O god, O Twashtar,
 give ready issue to our procreant vigour,
 Whence springs the hero, powerful, skilled in action,
 lover of gods, adjuster of the press-stones.
- 10 Send to the gods the oblation, lord of forests, and let
 the immolator, Agni, dress it.
 He as the truer priest shall offer worship, for the
 gods' generations well he knoweth.
- 11 Come thou to us, O Agni, duly kindled, borne on one
 car with the fleet gods and Indra.
 On this our grass sit Aditi, happy mother, and let
 our Hail! delight the gods immortal.

HYMN V.

Agni.

AGNI who shines against the Dawns is wakened, the
 holy singer who precedes the sages.
 With far-spread lustre, kindled by the pious the
 priest hath thrown the gates of darkness open.

8 *Bhârâtî, Ilâ, and Sarasvatî*, are goddesses presiding over different departments of religious worship. See I. 13. 9. The name of Agni is inserted somewhat unconnectedly.

10 *Lord of forests*: Vanaspati, a large tree; perhaps the sacrificial post which is said to be a form of Agni.

Truer priest: as compared with human priests.

11 *Happy mother*: literally, having excellent sons, the Âdityas.

Hail! Svâhâ; the sacred formula used in making oblations.

1 *Who shines against the Dawns*: rekindled for the morning sacrifices.

Who precedes the sages: as their guide and teacher.

- 2 Agni hath waxen mighty by laudations, to be adored
with hymns of those who praise him.
Loving the varied shows of holy Order at the first
flush of dawn he shines as envoy.
- 3 Amid mens' homes hath Agni been established, ful-
filling with the Law, friend, germ of waters.
Loved and adored, the height he hath ascended, the
singer, object of our invocations.
- 4 Agni is Mitra when enkindled duly, Mitra as priest,
Varuna, Jâtavedâs;
Mitra as active minister and house-friend, Mitra of
flowing rivers and of mountains.
- 5 The Earth's, the bird's dear lofty place he guardeth,
he guardeth in his might the course of Sûrya,
Guardeth the seven-headed in the centre, guardeth
sublime the deities' enjoyment.
- 6 The skilful god who knows all forms of knowledge
made for himself a fair name, meet for worship.
This Agni guards with care that never ceases the
Soma's skin, the bird's place rich in fatness.
- 7 Agni hath entered longingly the longing shrine rich
with fatness, giving easy access.

3 *The height* : the place called the north altar, says Sâyana. Perhaps the height of heaven may be intended.

4 Agni is here identified with Mitra, the Sun, and both these gods are identified with Varuna.

5 *The dear lofty place* of the earth may be the altar, or the eastern point. *The bird*, is the Sun who flies through heaven. *The seven-headed*, said by Sâyana to be the host of Maruts, is more probably the Sun drawn by his seven horses.

6 *The Soma's skin* : the meaning of the words *Sasasya charma* is not clear. An envelope or a covering which in some mystical way is supposed to conceal the Soma-plant appears to be intended. *The bird's place*, is the station of the Sun, who is adored with oblations of clarified butter.

Resplendent, pure, sublime, and purifying, again,
again he renovates his mothers.

8 Born suddenly, by plants he grew to greatness, when
tender shoots with holy oil increased him,
Like waters lovely when they hasten downward : may
Agni in his parents' lap protect us.

9 Extolled, the strong shone forth with kindled fuel to
the earth's centre, to the height of heaven.
May Agni, friend, adorable Mâtariṣvan, as envoy
bring the gods unto our worship.

10 Best of all luminaries lofty Agni supported with his
flame the height of heaven,
When, far from Bhrigus, Mâtariṣvan kindled the
oblation-bearer where he lay in secret.

11 As holy food, Agni, to thine invoker give wealth in
cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni,
be this thy gracious will to us-ward.

HYMN VI.

Agni.

URGED on by deep devotion, O ye singers, bring,
pious ones, the god-approaching ladle.

7 *His mothers* : or his parents, Heaven and Earth, who are strengthened and restored to their youth by sacrifice.

The *plants* are the twigs used as fuel, and the *tender shoots* are the bunch of grass used in sprinkling the clarified butter over the fire.

9 *The earth's centre* : earth's most important place, the altar.

In the second hemistich Agni is identified with Mâtariṣvan the divine or semi-divine being who brought him from heaven.

10 *For from Bhrigus* : the words in the text would seem to mean that Mâtariṣvan took the fire from the Bhrigus; but, as Ludwig suggests, *pari* perhaps implies separation. Sâyaṇa explains *Bhrigus* in this place by rays of the Sun.

1 *The god-approaching ladle* : the sacrificial ladle with which the oblation of clarified butter or oil is offered to the gods.

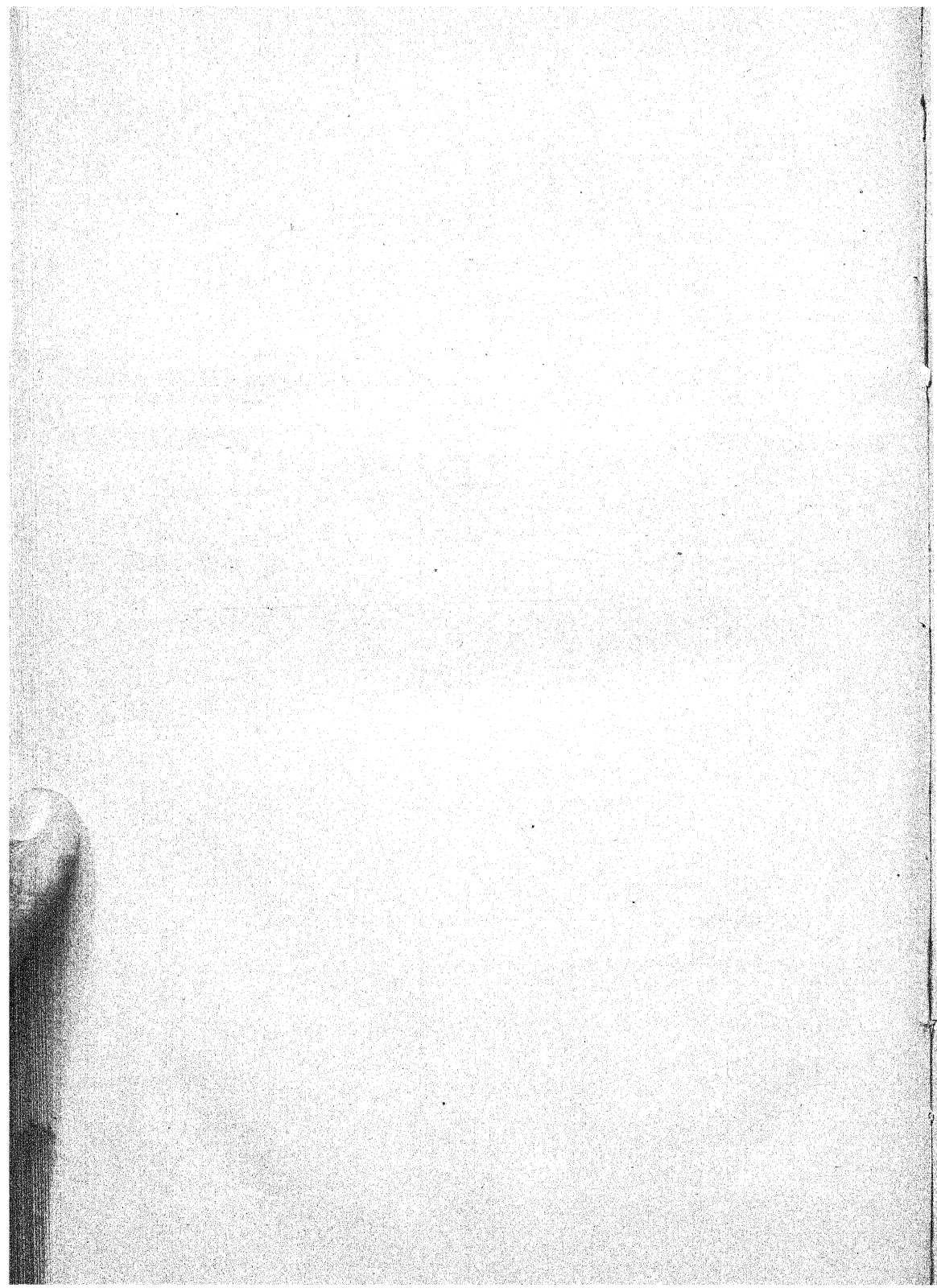
- Borne onward to the right it travels eastward, and,
filled with oil, to Agni bears oblation.
- 2 Thou at thy birth didst fill both earth and heaven,
yea, most adorable, thou didst exceed them.
Even through the heaven's and through the earth's
expanses let thy swift seven-tongued flames roll on,
O Agni.
- 3 Both Heaven and Earth and gods who should be wor-
shipped establish thee as priest for every dwelling,
Whenever human families, god-devoted, bringing
oblations laud thy splendid lustre.
- 4 Firm in the gods' home is the mighty seated, between
vast heaven and earth, the well-beloved—
Those cows who yield, unharmed, their nectar, spouses
of the far-strider, ever young, united.
- 5 Mighty, great Agni, are thine ordinances: thou by
thy power hast spread out earth and heaven.
As soon as thou wast born thou wast an envoy, thou,
mighty one, wast leader of the people.
- 6 Bind to the pole with cords of holy Order thy long-
maned ruddy steeds who sprinkle fatness.
Bring hither, O thou god, all gods together: provide
them noble worship, Jâtavedâs.
- 7 Even from the sky thy brilliant lights shone hither: still
hast thou beamed through many a radiant morning,
That the gods praised their joyous herald's labour
eagerly burning, Agni, in the forests.
- 8 The gods who take delight in air's wide region, and
those the dwellers in heaven's realm of brightness,

Borne onward to the right: or to the south of the fire-altar. Ac-
cording to Ludwig, bearing the sacrificial gift.

4 *The mighty*: Agni. *Those cows*: Heaven and Earth who yield
all blessings, here called also the spouses of Vishnu the god of the
mighty stride, that is, the Sun, or as Sâyana says, of the far-extending
Agni.

- And those, the holy, prompt to hear, our helpers,
who, car-borne, turn their horses hither, Agni—
- 9 With these, borne on one car, Agni, approach us, or
borne on many, for thy steeds are able.
Bring, with their dames, the gods, the three-and-
thirty, after thy godlike nature, and be joyful.
- 10 He is the priest at whose repeated worship even wide
heaven and earth sing out for increase.
They fair and true and holy coming forward stand at
his sacrifice who springs from Order.
- 11 As holy food, Agni, to thine invoker give wealth in
cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni,
be this thy gracious will to us-ward.

9 *The three-and-thirty* : See I. 34. 11.



APPENDIX I.

PAGE 225, HYMN CXXVI.

I subjoin a Latin version of the two stanzas omitted in my translation. They are in a different metre from the rest of the hymn, have no apparent connexion with what precedes, and look like a fragment of a liberal shepherd's love-song. The seventh stanza should, it seems, precede the sixth:

6 [Ille loquitur]. "Adhærens, arcte adhærens, illa quæ mustelæ similis se abdedit, multum humorem effundens, dat mihi complexuum centum gandia."

7 [Illa loquitur]. "Prope, prope accede; molliter me tange. Ne putes pilos corporis mei paucos esse: tota sum villosa sicut Gandhâridum ovis."

Professor Ludwig thinks that *Yâdurâ* (multum humorem, i. e., semen genitale, effundens) may be the name of a slave-girl. *Gandhâridum ovis*: a ewe of the Gandhâris. The country of Gandhâra is placed by Lassen to the west of the Indus and to the south of the Kophen or Kâbul river. King Darius in a rock-inscription mentions the *Ga(n)dâra* together with the *Hi(n)du* as people subject to him, and the Gandarii, together with the Parthians, Khorasmians, Sogdians, and Dadikæ, are said by Herodotus to have formed part of the army of Xerxes. The name of the country is preserved in the modern Kandahar. See Muir, *O. S. Texts*, ii. 342, and Zimmer, *Altindisches Leben*, p. 30.

PAGE 313, HYMN CLXXIX.

The deified object of this omitted hymn is said to be Rati or Love, and its Rishis or authors are Lopâmudrâ, Agastya, and a disciple. Lopâmudrâ is represented as inviting the caresses of her aged husband Agastya, and complaining of his coldness and neglect. Agastya responds in stanza 3, and in the second half of stanza 4 the disciple or the poet briefly tells the result of the

dialogue. Stanza 5 is supposed to be spoken by the disciple who has overheard the conversation, but its connexion with the rest of the hymn is not very apparent. In stanza 6 'toiling with strong endeavour' is a paraphrase and not a translation of the original *khanamānaḥ khaṇitraiḥ* (lignonibus fodiens) which Sāyaṇa explains by 'obtaining the desired result by means of lauds and sacrifices.'

M. Bergaigne is of opinion that the hymn has a mystical meaning, Agastya being identifiable with the celestial Soma whom Lopāmudrā, representing fervent Prayer, succeeds after long labour in drawing down from his secret dwelling place. See *La Religion Védique*, ii. 394 f.

- 1 "Through many autumns have I toiled and laboured, at night and morn, through age-inducing dawns.
Old age impairs the beauty of our bodies. Let husbands still come near unto their spouses.
- 2 For even the men aforetime, law-fulfillers, who with the gods declared eternal statutes,—
They have decided, but have not accomplished: so now let wives come near unto their husbands."
- 3 "Non inutilis est labor cui Dii favent: nos omnes æmulos et æmulas vincamus.
Superemus in hac centum artium pugna in qua duas partes convenientes utrinque commovemus."
- 4 "Cupido me cepit illius tauri [viri] qui me despicit, utrum hinc utrum illinc ab aliqua parte nata sit."
Lopamudra taurum [maritum suum] ad se detrahit: insipiens illa sapientem anhelantem absorbet.
- 5 "This Soma I address that is most near us, that which hath been imbibed within the spirit,
To pardon any sins we have committed. Verily mortal man is full of longings."
- 6 Agastya thus, toiling with strong endeavour, wishing for children, progeny and power,
Cherished—a sage of mighty strength—both classes, and with the gods obtained his prayer's fulfilment.

By "both classes" probably priests and princes, or institutors of sacrifices, are meant. M. Bergaigne understands the expression to mean the two forms or essences of Soma, the celestial and the terrestrial.

APPENDIX II.

METRE.

Rhyme is not used in the *Rigveda*. The metres are regulated by the number of syllables in the *Rich* or stanza which consists generally of three or four *Pâdas*, measures, divisions, or quarter verses, with a distinctly marked interval at the end of the second *Pâda*, and so forming two hemistichs or semi-stanzas of equal or unequal length. These *Pâdas* most usually contain eight or eleven or twelve syllables each; but occasionally they consist of fewer and sometimes of more than these numbers. The *Pâdas* of a stanza are generally of equal length and of more or less corresponding prosodial quantities; but sometimes two or more kinds of metre are employed in one stanza and then the *Pâdas* vary in quantity and length. As regards quantity, the first syllables of the *Pâda* are not subject to very strict laws, but the last four are more regular, their measure being generally iambic in *Pâdas* of eight and of twelve syllables and trochaic in those of eleven. In the printed text the first and second *Pâdas* form one line, and the third, or third and fourth, or third fourth and fifth, complete the distich or stanza. This arrangement I have followed in my translation.

Subjoined, in alphabetical arrangement, are the names, with brief descriptions, of the metres used in the hymns contained in the first volume of this version. The Index of Hymns will show the metre or metres employed in each hymn:

Anushtub: or *anushtubh*, consisting of four *Pâdas* of eight syllables each, two *Pâdas* forming a line. This is the prevailing form of metre in the *Mânava-dharma-Sâstra* or *Laws of Manu*, the *Mahâbhârata*, the *Râmâyana*, and the *Purânas*.

Anushtubgarbhâ: a metre of the *Ushhniḥ* class; the first *Pâda* containing five syllables and the three following *Pâdas* eight syllables each.

Ashṭi: consisting of four Pâdas of sixteen syllables each, or sixty-four syllables in the stanza.

Atidhṛiti: four Pâdas of nineteen syllables each, = 76 syllables.

Atiṣakvarṭ: four Pâdas of fifteen syllables each, = 60.

Atyashṭi: four Pâdas of seventeen syllables each, = 68.

Bṛihatī: four Pâdas (8+8+12+8) containing 36 syllables in the stanza.

Dvīpadā virāj; a species of Gāyatrī consisting of two Pâdas only; 12+8 or 10+10 syllables; inadequately represented in my version by two decasyllabic iambic lines, four of which form the stanza.

Gāyatrī: the stanza usually consists of twenty-four syllables, variously arranged, but generally as a triplet of three Pâdas of eight syllables each, or in one line of sixteen syllables and a second line of eight. There are eleven varieties of this metre, and the number of syllables in the stanza varies accordingly from nineteen to thirty-three.

Jagatī: a metre consisting of forty-eight syllables arranged in four Pâdas of twelve syllables each, two Pâdas forming a line or hemistich which in my version is represented by a double Alexandrine.

Kakup: or *kakubh*: a metre of three Pâdas consisting of eight, twelve, and eight syllables respectively.

Kakubh nyankuṣirā: a metre of three Pâdas of 11+12+4 syllables.

Kāvīrāj: a metre of three Pâdas of 9+12+9 syllables.

Kṛitī: a metre of four Pâdas of twenty syllables each.

Mahābṛihatī: four Pâdas of eight syllables each and one of twelve.

Mahāpankti: a metre of thirty-one syllables.

Nashtarāpī : a variety of Anushtub.

Pādanichrit : a variety of Gāyatrī in which one syllable is wanting in each Pāda.

Pankti : a metre of five Pādas of eight syllables each : like anushtub with an additional Pāda.

Prastārapankti : a metre of forty syllables, $12 \times 12 + 8 + 8$.

Pratishthā : a metre of four Pādas of four syllables each. A variety of the Gāyatrī metre consisting of three Pādas of eight, seven, and six syllables respectively.

Pura ushṇīḥ : a metre of three Pādas containing $12 + 8 + 8$ syllables.

Satobrihatī : a metre whose even Pādas contain eight syllables and the uneven twelve : $12 + 8 + 12 + 8 = 40$.

Skandhogrīvī : consisting of four Pādas of $8 + 12 + 8 + 8$ syllables.

Tanuṣirā : consisting of three Pādas of $11 + 11 + 6$ syllables.

Trishtub : or trisṭubh, a metre of four Pādas of eleven syllables each.

Ushṇīḥ : consisting of three Pādas of $8 + 8 + 12$ syllables.

Virāḍrāpā : a trishtub metre of four Pādas, three containing eleven syllables each and the fourth containing seven or eight syllables.

Virāj : a metre of four Pādas of ten syllables each.

Virāṭpūrvā : a variety of the trishtub metre.

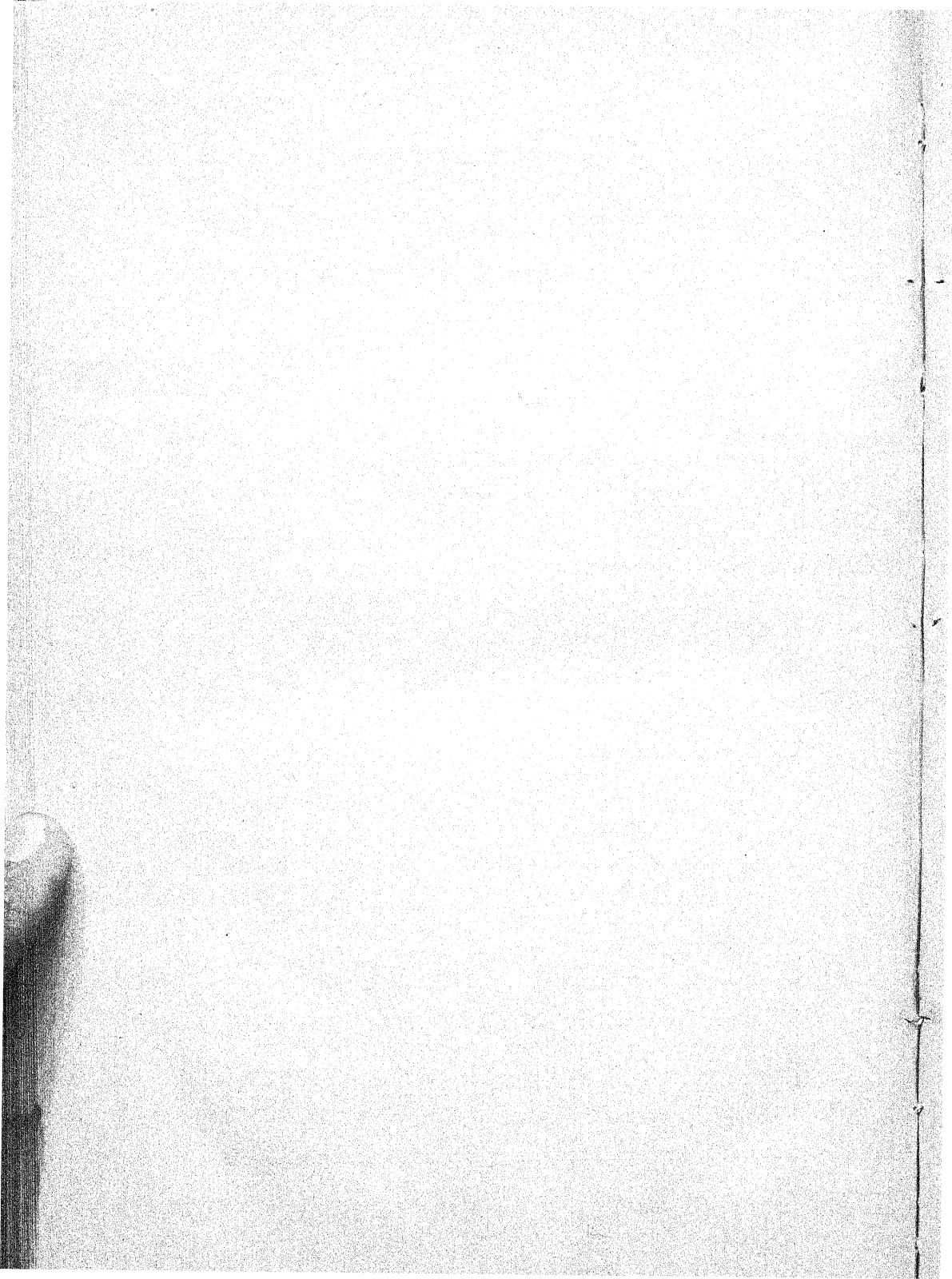
Virāṭsthānā : a variety of trishtub.

Vishamapadā : metre consisting of uneven Pādas.

Viṣṭārabrihatī : a form of brihatī of four Pādas containing $8 + 10 + 10 + 8 = 36$ syllables.

Viṣṭārapankti : a form of pankti consisting of four Pādas of $8 + 12 + 12 + 8 = 40$ syllables.

Yavamadhyā : metre having a longer Pāda between two shorter ones.



INDEX OF HYMNS.

BOOK I.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
1	Madhuchchhandâs.	Agni.	Gâyatri.
2	The same.	Vâyu. Indra-Varuṇa. Mitra-Varuṇa.	The same.
3	.....	Aṣvins. Indra. Viṣvedevas. Sarasvatî.	.....
4	.....	Indra.	.....
5	.....	Indra.	.....
6	.....	Indra, Maruts, Indra and Maruts.	.....
7	.....	Indra.	.....
8	.....	The same.	.....
9	.....	.....	.....
10	.....	.....	Anushṭup.
11	Jetar or Jetâ,	.....	The same.
12	Medhâtithi.	Agni.	Gâyatri.
13	The same.	Âpris.	The same.
14	.....	Viṣvedevas.	.....
15	.....	Ritus. Indra. Maruts. Twashtar. Agni. Mitra-Varuṇa. Aṣvins	.....
16	.....	Indra.	.....
17	.....	Indra-Varuṇa.	Gâyatri, 4 and 5 Pâdâ- nichrit.
18	.....	Brahmanaspati. Indra and Soma. Dakṣiṇâ.	Gâyatri.
19	.....	Agni and Maruts.	.....
20	.....	Ribhus.	.....
21	.....	Indra-Agni.	.....
22	Aṣvins. Savitar. Agni. Indrâṇî, Varuṇâṇî, and Agnâyi. Heaven and Earth. Earth. Vishṇu.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
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28	Indra. Pestle & Mortar.	Anushtup. 7-9 Gâyatri.
29	Indra.	Pankti.
30	Indra. Aṣvins. Ushas.	Gâyatri. 11 Pâdanichrit, 16 Trishṭup.
31	Hiranyastûpa.	Agni.	Jâgati. 8, 16 and 18 Trish- ṭup.
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33	The same.	The same.
34	Aṣvins.	Jâgati. 9 and 12 Trishṭup.
35	Savitar. Agni. Mitra- Varuṇa. Night.	Trishṭup. 1 and 9 Jâgati.
36	Kaṇva.	Agni, 13-14 Sacrificial Post.	Brihatî and Satobrihatî alternately.
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38	Maruts.	The same.
39	The same.	Brihatî and Satobrihatî alternately.
40	Brahmaṇaspati.	The same.
41	Varuṇa-Mitra-Arya- man. Âdityas.	Gâyatri,
42	Pûshan.	The same.
43	Rudra. Mitra-Varuṇa. Soma,	Gâyatri. 9 Anushtup.
44	Praskaṇva.	Agni.	Brihatî and Satobrihatî alternately.
45	The same.	Agni	Anushtup.
46	Aṣvins.	Gâyatri.
47	The same.	Brihatî and Satobrihatî alternately.
48	Ushas.	The same.
49	The same.	Anushtup.
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<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
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53	Jagatî. 10 & 11 Trishṭup.
54	Jagatî. 6, 8, 9, 11 Trishṭup.
55	Jagatî.
56	The same.
57
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59	The same.	Agni Vaiṣvânara.	Trishṭup.
60	Agni.	The same.
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67
68
69
70
71	Trishṭup.
72	The same.
73
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76	Trishṭup.
77	The same.
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<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
85	Gotama.	Maruts.	Jagatî. 5 and 12 Trishṭup.
86	The same.	Gâyatri.
87	Jagatî.
88	1 and 6 Prastârapankti. 5 Virâḍrûpâ. 2-4 Trishṭup.
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94	Kutsa.	Agni. Gods. Mitra, Varuṇa, Aditi, Sin- dhu, Heaven and Earth.	Jagatî. 15 & 16 Trishṭup.
95	The same.	Agni.	Trishṭup.
96	Agni.	The same.
97	The same.	Gâyatri.
98	Trishṭup.
99	Kaśyapa.	The same.
100	Rijrâṣva, and others.	Indra.
101	Kutsa.	The same.	Jagatî. 8-12 Trishṭup.
102	The same.	Jagatî. 11 Trishṭup,
103	Trishṭup.
104	The same.
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106	Kutsa.	The same.	Jagatî. 7 Trishṭup.
107	The same.	Trishṭup.
108	Indra-Agni.	The same.
109	The same.
110	Ribhus.	Jagatî. 8 and 9 Trishṭup.
111	The same.	Jagatî. 5 Trishṭup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
112	Kutsa.	Heaven and Earth. Aṣvins. Agni.	Jagati. 24 & 25 Trishṭup.
113	.....	Ushas. Ushas and Night.	Trishṭup.
114	.....	Rudra.	Jagati. 10 & 11 Trishṭup.
115	.....	Sûrya.	Trishṭup.
116	Kakshivân.	Aṣvins.	The same.
117	The same.	The same.	.....
118	.....	.....	.....
119	.....	.....	Jagati.
120	.....	.....	1. 10-12 Gâyatri. 2 Kakup. 3 Kâvirâj. 4 Nashṭa- rûpi. 5 Tanusirâ. 6 Ushnih. 7 Vishtârabri- hatî. 8 Kṛiti. 9 Virâj.
121	.....	Viṣvedevas or Indra.	Trishṭup.
122	.....	Viṣvedevas.	Trishṭup. 5 and 6 Virâḍ- rûpâ.
123	.....	Ushas.	Trishṭup.
124	.....	The same.	Trishṭup.
125	.....	Svanaya.	Trishṭup. 4 and 5 Jagati.
126	Kakshivân, Bhâvayavya, Romaṣâ.	Bhavayavya. Romaṣâ.	Trishṭup. 6 and 7 Anush- ṭup.
127	Paruchchhepa.	Agni.	Atyashṭi. 6 Atidhṛiti.
128	The same.	The same.	Atyashṭi.
129	.....	Indra. Indu.	Atyashṭi. 8, 9, Atişakvarî. 11 Ashṭi.
130	.....	Indra.	Atyashṭi. 10 Trishṭup.
131	.. ....	The same.	Atyashṭi.
132	.....	Indra. Indra and Parvata.	The same.
133	.....	Indra.	Trishṭup. 2-4 Anushṭup. 5 Gâyatri. 6 Dhṛiti. 7 Atyashṭi.
134	.....	Vâyu.	Atyashṭi. 6 Ashṭi.
135	.. ....	Vâyu. Vâyu & Indra.	Atyashṭi. 7, 8 Ashṭi.
136	.....	Mitra and Varuṇa.	Atyashṭi. 7 Trishṭup.
137	.....	Mitra and Varuṇa.	Atişakvarî.
138	.....	Pûshan.	Atyashṭi.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
139	Paruchchhepa.	Visvedevas. Mitra and Varuṇa. Asvins. Indra. Agni. Maruts. Indra and Agni. Brihaspati.	Atyashti. 9 Brihatī. 11 Trishtup.
140	Dirghatamās,	Agni.	Jagatī. 10 Trishtup or Jagatī. 12,13 Trishtup.
141	The same.	The same.	Jagatī. 12, 13 Trishtup.
142	.....	Âpris. Indra. Agni.	Anushṭup.
143	.....	Agni.	Jagatī. 8 Trishtup.
144	.....	The same.	Jagatī.
145	.....	.....	Jagatī. 5 Trishtup.
146	.....	.....	Trishtup.
147	.....	.....	The same.
148	.....	.....	.....
149	.....	.....	Virāj.
150	.....	.....	Ushnih.
151	.....	Mitra. Mitra and Varuṇa.	Jagatī.
152	.....	Mitra and Varuṇa.	Trishtup.
153	.....	The same.	The same.
154	.....	Vishṇu.	.....
155	.....	Vishṇu and Indra. Vishṇu.	Jagatī.
156	.....	Vishṇu.	The same.
157	.....	Asvins.	Jagatī. 5, 6 Trishtup.
158	.....	The same.	Trishtup. 6 Anushṭup.
159	.....	Heaven and Earth.	Jagatī.
160	.....	The same.	The same.
161	.....	Ribhus.	Jagatī. 14 Trishtup.
162	.....	Eulogy of the Horse.	Trishtup. 3, 6 Jagatī.
163	Dirghatamās.	Eulogy of the Horse.	Trishtup.
164	The same.	Visvedevas. Vâk. Waters. Soma. Agni. Sûrya. Vâyu. Time. Sarasvatī. Sâdhyas. Sarasvân or Sûrya.	Trishtup. 12,15,23,29,36, 41 Jagatī. 42 Prastâra-pankti. 51 Anushṭup.
165	Indra. Maruts. Agastya.	Indra.	Trishtup.
166	Agastya.	Maruts.	Jagatī. 14,15 Trishtup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
167	Agastya.	Indra. Maruts.	Trishṭup.
168	.....	Maruts.	Jagatī. 8-10 Trishṭup.
169	.....	Indra.	Trishṭup. 2 Virāj.
170	Indra. Agastya.	Indra.	1 Bṛihatī. 2-4 Anusṭup. 5 Trishṭup.
171	Agastya.	Maruts. Indra.	Trishṭup.
172	The same.	Maruts.	Gāyatrī.
173	.....	Indra.	Trishṭup.
174	.....	The same.	Trishṭup.
175	.....	.....	Anusṭup. 1 Skandho- grivī. 6 Trishṭup.
176	... ..	.....	Anusṭup. 6 Trishṭup.
177	.....	.....	Trishṭup.
178	.....	.....	The same.
179	Lopamudrā. Agastya. Pupil.	Rati (Pleasure).	Trishṭup. 5 Bṛihatī.
180	Agastya.	Aśvins.	Trishṭup.
181	The same.	The same.	The same.
182	.....	.....	Jagatī. 6, 8 Trishṭup.
183	.....	.....	Trishṭup.
184	.....	.....	The same.
185	.....	Heaven and Earth.	.....
186	.....	Viṣvedevas.	.....
187	.....	Praise of Food.	1 Anusṭubgarbhā. 2, 4, 8, 10 Gāyatrī. 3, 5, 6, 7 Anusṭup. 11 Anus- ṭup or Bṛihatī.
188	.....	Âpris.	Gāyatrī.
189	.....	Agni.	Trishṭup.
190	.....	Bṛihaspati.	The same.
191	.....	Water. Grass. Sūrya.	Anusṭup. 10-12 Mahā- pankti. 13 Mahābṛihatī.

BOOK II.

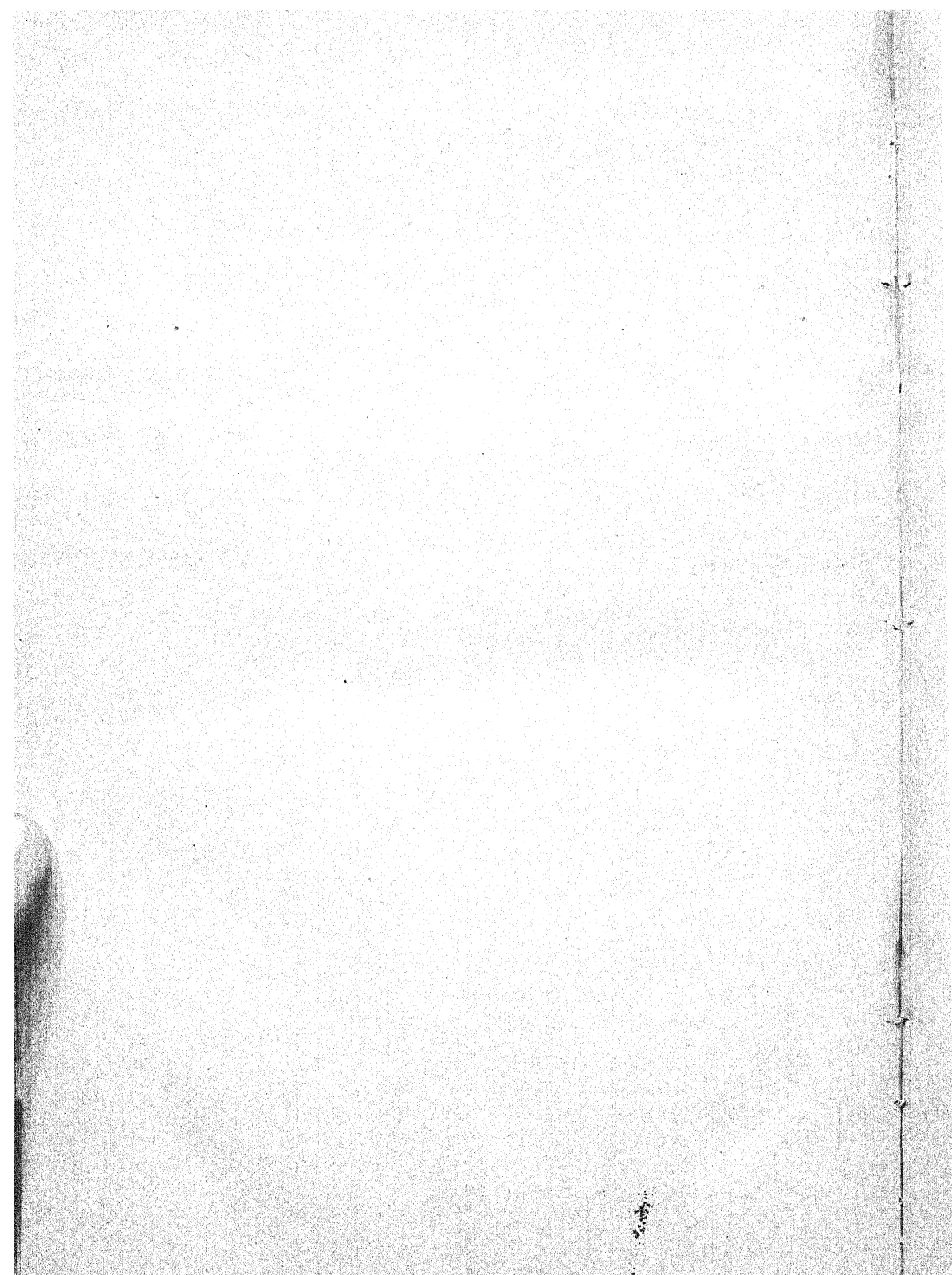
1	Gṛitsamada.	Agni.	Jagatī.
2	The same.	The same.	The same.
3	.....	Âpris.	Trishṭup. 7 Jagatī.
4	Somāhuti.	Agni.	Trishṭup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
5	Somâhuti.	The same.	Anushṭup.
6	.....	.....	Gâyatri.
7	.....	.....	The same.
8	Gṛitsamada.	.....	Gâyatri. 6 Anushṭup.
9	The same.	.....	Trishṭup.
10	.....	.....	The same.
11	.....	Indra.	Virâṭsthânâ Trishṭup. 21
12	.....	The same.	Trishṭup.
13	.....	.....	Jagati. 13 Trishṭup.
14	.....	.....	Trishṭup.
15	.....	.....	The same.
16	.....	.....	Jagati. 9 Trishṭup.
17	.....	.....	Jagati. 8, 9 Trishṭup.
18	.....	.....	Trishṭup.
19	.....	.....	The same.
20	.....	.....	Trishṭup. 3 Virâḍrûpâ.
21	.....	.....	Jagati. 6 Trishṭup.
22	.....	.....	Ashti. 2, 3 Atisakvari. 4
			Atisakvari or Ashti.
23	.....	Brahmanaspati. Brihaspati.	Jagati. 15, 19 Trishṭup.
24	.....	Brahmanaspati. Brahmanaspati & Indra.	Jagati. 12, 16 Trishṭup.
25	.....	Brahmanaspati.	Jagati.
26	.....	The same.	The same.
27	Kârma. Gṛitsamda's son, or Gṛitsamada.	Âdityas.	Trishṭup.
28	The same.	Varuṇa.	The same.
29	.....	Viṣvedevas.	.....
30	Gṛitsamada.	Indra. Indra & Soma. Sarasvatî. Brihaspati. Maruts.	Trishṭup. 15 Jagati.
31	Gṛitsamada.	Viṣvedevas.	Jagati. 7 Trishṭup.
32	The same.	Heaven and Earth. Indra or Twashtar. Râkâ. Sinivâlî.	Jagati. 6-8 Anushṭup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
33	Gritsamada.	Rudra.	Trishtub.
34	.....	Maruts	Jagati. 15 Trishtub.
35	.....	Apâmnupât.	Trishtub.
36	.....	Ritus.	Jagati.
37	.....	The same.	The same.
38	.....	Savitar.	Trishtub.
39	.....	Aşvins.	Trishtub.
40	.....	Soma and Pûshan.	
		Aditi.	The same.
41	.....	Vâyu. Indra and Vâyu.	
		Mitra and Varuna.	
		Asvins. Indra. Viş-	Gâyatri. 16, 17 Anush-
		vedevas. Sarasvatî.	tup. 18 Brihatî.
42	.....	The Kapinjala.	Trishtub.
43	.....	The same.	1-3 Jagati. 2 Atişakvari or Ashti.

BOOK III.

1	Vişvâmitra.	Agni.	Trishtub.
2	The same.	Vaişvânara.	Jagati.
3	The same.	The same.
4	Âpris.	Trishtub.
5	Agni.	The same.
6	The same.



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